

The Baptist Record

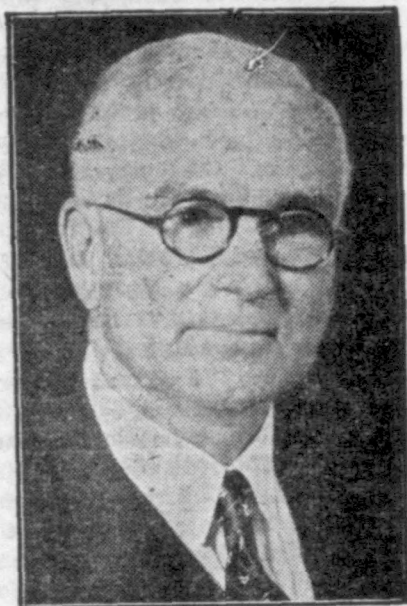
"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, October 28, 1943

NEW SERIES—VOLUME 45—NO. 39

Mississippi College Founds Patterson Chair of Bible



THE LATE DR. M. O. PATTERSON

Clinton—Honoring the late Dr. M. O. Patterson, former head of the Department of Christian Education at Mississippi College for the past 25 years, a chair of Bible will be endowed at Mississippi College with funds to be raised by personal appeal, Dr. D. M. Nelson, president of the college, announced here.

The \$100,000 endowment will be raised without appeal to the Baptist churches of the state, but through a personal basis, and income from the endowment will be used exclusively to pay expenses of the Department of Bible, he stated.

Plans for the endowment were outlined by Dr. Bryan Simmons, of Laurel, and approved by President D. M. Nelson, after he had received sanction from the board of trustees.

The plan, it was stated, will be so arranged as not to interfere with the debt paying plan of the churches and the endowment of Blue Mountain College.

Dr. Patterson, 1903 graduate of the college, also held a Ph.M. and a Ph.D. from the Southern Baptist Seminary at Louisville, Ky.

He died two years ago. A wife and daughter live in Clinton and a son will enter Mississippi College when the semester opens November 1.

The endowment will be known as the Patterson Memorial Chair of Bible and Evangelism, Dr. Nelson said.

Rev. W. D. Smith of Waycross, Ga., is chaplain's assistant at the Clinton Internment Camp. He is available as pulpit supply every Sunday night and alternate Sunday mornings. His address is Clinton.

All Jones county Baptists are urged to read the article on page 13 concerning the beer election in Jones county.

SIGNIFICANT MEETING OF THE FOREIGN MISSION BOARD

In its semi-annual meeting in Richmond, October 12-13, the Foreign Mission Board of the Southern Baptist Convention faced resolutely the opportunities of the postwar world. With one exception, every state member was present.

Six new missionaries were appointed: E. Kay Bryan, M.D., Texas (Baylor University), China; Ruth Elizabeth Bryan (Mrs. E. Kay), Texas (Baylor University), China; Alma Ervin, Tennessee (Union University and Southwestern), Mexico; Emily Kilpatrick Lansdell, Georgia (Coker College, Duke University and Louisville Training School), China; C. W. McCullough, Texas (Howard-Payne and Southwestern), Colombia; Avis Chaffin McCullough Mrs. C. W.), Texas Howard-Payne and Southwestern), Colombia. One of our new missionaries, Miss Alma Ervin, who has been with the Baptist Sunday School Board, Nashville, goes to Mexico to become the bride of Orvil Reid, Guadalajara, Mexico, who has rendered distinctive service in that republic.

Miss Inabelle Coleman, who went out to China in 1940 under contract to teach in Shanghai University, but not by appointment of the Foreign Mission Board, was, at the recent meeting, very heartily named as a missionary of the Board. Miss Coleman is returning from China on the Gripsholm.

Thirty-eight Southern Baptist missionaries who have been interned in Occupied China will arrive in New York on the Gripsholm about December 1. Their names have been published in the Southern Baptist state papers.

The Board adopted a strong resolution petitioning Congress, in line with the recommendation of President Roosevelt, to repeal the Chinese Exclusion Act.

All of the officials of the Board and members of the staff were re-elected. For eleven years, President L. Howard Jenkins and Executive Secretary Charles E. Maddry have led Southern Baptists in a remarkable gratifying advance in world-mission interest and activities. The three regional secretaries, Dr. George W. Sadler, for Europe, Near East, and Africa; Dr. M. T. Rankin for the Orient, and Dr. Everett Gill, Jr., for Latin America, brought detailed reports concerning conditions and prospects in the respective areas in which they serve. Dr. Gill spent several months in Latin America; Dr. Rankin plans to return to China sometime next year, and Dr. Sadler will visit West Africa early next year if transportation can be arranged.

One of the war problems which the Board faced frankly was that of increased costs, especially in Free China, where inflation has made a

(Continued on Page Twelve)

Suggested Program For The Mississippi Baptist Convention

E. C. Williams, President
W. Lowrey Compere, In Charge of Music

One Hundred and Seventh
Annual session

First Baptist Church,
Jackson, Mississippi

W. A. Hewitt, Pastor Host
November 16-18, 1943
Tuesday afternoon

2:00—Call to Order and Enrollment
of Messengers—President E. C. Williams.

2:05—Worship—T. D. Brown.

2:20—Announcements.

2:25—President's Address.

2:45—American Bible Society—Thos. T. Holloway.

3:00—Presentation of Resolutions for Reference.

Recognition of New Pastors
and Visitors.

Announcement of Book Store
Manager.

Distribution of Reports.

3:25—Address—"Paying Our Debts"—D. A. (Scotchie) McCall.

4:05—Announcements.

Partial Report of Committee
on Committees.

Song.

4:25—Convention Sermon—B. E. Phillips.

Alternate—S. P. Powell.

Tuesday Evening

7:00—Song Service.

7:15—Report of Committee on Committees.

7:20—Report on Home Missions—W. A. Hewitt.

8:10—Special Music—Mississippi College.

8:30—Report on Foreign Missions—J. D. Franks and C. E. Maddry.

9:20—Adjourn.

Wednesday Morning

8:30—Devotion—Joe Odle.

8:45—Reading of Minutes.

Miscellaneous Business.

8:55—Election of Officers.

9:15—Report of Committee on Review of Convention Board Report.

9:25—Report of Committee on Review of Social Service Report.

9:35—Baptist Foundation—O. B. Taylor.

10:35—Temperance—F. M. Purser.

10:45—Baptist Orphanage—W. G. (Continued on Page Twelve)

Memorial to the Mississippi Baptist Convention

We, the Copiah County Baptist Association in annual session assembled at Hazlehurst, Mississippi, October 21, 1943, do hereby respectfully memorialize the Mississippi Baptist Convention in regular annual session in Jackson, Mississippi, November 16-18, 1943, as follows:

TO THE MISSISSIPPI BAPTIST
CONVENTION:

Dear Brethren:

We, the Copiah County Baptist Association, respectfully petition the Mississippi Baptist Convention that the following amendment, or the substance thereof, shall be made a part of the constitution of the Mississippi Baptist Convention, to-wit:

Proposed Amendment

Section 1. The Mississippi Baptist Convention shall have no power or authority to borrow money, issue bonds, or otherwise contract any indebtedness of any kind, except as specifically authorized by the cooperating churches individually; and the power and authority of the Convention to incur indebtedness shall be limited to the total of the amounts authorized by the individual cooperating churches, as acted upon by them in conference meetings.

Section 2. No agency of this Convention (college, board, hospital, etc.), shall have any power or authority to borrow money, or in any way contract indebtedness, beyond an amount equal to ten per cent of the annual operating budget of said agency for any given year. Furthermore, any such agency acquiring any indebtedness in any amount in any convention

(Continued on Page Twelve)

Delicious Dates

J. E. Dillard

Here is a bunch of the most delicious dates Southern Baptists have known in a generation:

March 12, 1943—Foreign Mission Board, debt free.

May 12, 1943—Home Mission Board, debt free.

August 14, 1943—Southern Baptist Hospital, debt free.

August 24, 1943—Baptist Bible Institute, debt free.

October 1, 1943—Southwestern Seminary, debt free.

October 13, 1943—Southern Seminary, debt free.

There is one more date to which we should hopefully, prayerfully, and practically look, namely, December 31. If on that day we can pay the balance, approximately \$200,000 on the old \$6,500,000 debt it will mark the victorious close of our year of financial emancipation and will be the most delicious date Southern Baptists have known in a hundred years. Are you helping?

DEBT-FREE IN '43—COUNT ON ME.

Sparks & Splinters

Carthage: We had at the Carthage Baptist Church Brother Rowe C. Holcomb, pastor at Kosciusko, and Brother Earl C. Edwards, pastor at Shuqualak, with us in a meeting Oct. 3rd through the 10th. Brother Holcomb did some of the finest preaching we ever heard. He really does open up the Scripture and make the hearts of God's people burn. Brother Edwards is a great singer and song leader. These are both very fine Christian men and very consecrated. Our people at Carthage dearly love them.—H. W. Shirley, pastor.

Blue Mountain, Miss., Oct. 18—The honor plaque awarded for the highest number of quality points earned for the second semester of last year, was presented Saturday to the Eunomians by President Lawrence T. Lowrey at general assembly. In the absence of the Eunomian president, Mary Martha Leavell of Nashville, Tenn., Sally Diaz, Tampa, Fla., vice president, received the plaque for the Eunomians.

Mrs. Mary Beth Lasseter Beck, daughter of Professor J. M. Lasseter of Clinton, now a resident of New York City, has an interesting article in the November issue of the Sunday School Builder. The title is, "Impressions of a Field Worker for the Sunday School Board."

J. M. Metts, who recently resigned as pastor at Pickens, has moved to his farm near Winona.

From the sixteen Sunflower county churches sending letters to the Association we glean the following facts: Additions by baptism 205, by letter 220, other additions 34, total additions 459; net membership gain 202. Officers elected were: Moderator, Sam L. Jones; vice-moderator, W. S. Hardin; clerk-treasurer, B. D. Hardin; Convention Board member, L. J. Crumby.

The Christian's financial code—Bring the Lord's money, for the Lord's work, into the Lord's house, on the Lord's day.

Juniper Grove, Pearl River county: Evangelist B. W. Walker was with us recently in a good revival. There were 26 additions and a dedication service with far-reaching results. Our church has a new and enthusiastic outlook and a desire to do greater things for Christ.—Ethel Barnette.

The Worship Programs in the November issue of the Sunday School Young People and Adults were prepared by Mrs. Henry Love, wife of the assistant pastor of the First Baptist Church of Jackson.

The November issue of the Sunday School Builder gives attractive pictures of the library of Parkway church, Jackson, and the First Baptist Church of Jackson. Mrs. Earl Clark is in charge of the library at Parkway and Mrs. T. A. Turner at First Baptist.

First Baptist Church, Biloxi: The report of our church to the Association this year is the best ever; total additions 122; present membership 852; Sunday school enrollment 390; WMU enrollment 160; BTU enrollment 74; total contributions \$16,785.64; and total indebtedness NONE.—Biloxi church bulletin.

Circulation This Week
35,802

A Gain of 201 for the Week

"IT'S HARD TO BELIEVE"



The inauguration of Dr. Walter Binns as the ninth president of William Jewell College begins Sunday, November 7. The inauguration address will be delivered by President Rufus G. Harris of Tulane University of Louisiana. Dr. Binns has been pastor of the following churches: First Baptist, Roanoke, Virginia; Macon, Moultrie and La Grange, Georgia, and Lawrenceburg, Kentucky. He is a member of the Executive Committee of the Southern Baptist Convention.

We thank Church Treasurer E. L. Dear of Sledge for sending us a club of 11 subscriptions. R. W. Lambert is pastor.

The following have been recent visitors to The Baptist Record office: H. H. Ward, Grand Bay, Ala.; Rev. A. C. Parker, Petal; Dr. W. E. Greene, Brookhaven; Rev. R. L. Wallace, Raymond; O. B. Taylor, Jackson; Mr. and Mrs. P. I. Eubanks, Sumrall; R. L. Johnston, Atlanta, Ga.; Rev. D. O. Horne, Monticello; Harry Smallwood, Laurel; Rev. M. P. Jones, Hazlehurst; B. L. McMillan, Madison; and Rev. B. E. Phillips, New Hebron.

"Turquoise Path" is the title of an interesting biography of the late F. C. McConnell, one of Southern Baptists' great preachers. The author is his daughter, Mrs. Christine McConnell Rousseau. "Only an 'adoring daughter' could have written this story. Dedicated to his eight grandchildren, this biography recites details which every one of us who knew Dr. McConnell with cherish, and which those who did not know him personally will treasure for their genuineness and strength." The book is published by the Broadman Press and sells for \$1.50. It may be ordered from the Baptist Book Store.

From one of our daily papers we learn that Clifford J. Smyly, pastor of the First Baptist Church, Leitchfield, Kentucky, has accepted the call of Lowrey Memorial church at Blue Mountain.

"Flaming Fagots"—by Rosalee Mills Appleby, Southern Baptist foreign missionary in Brazil (native Mississippian), stationed at Belo Horizonte. Concerning the book Mrs. Appleby says, "Out of daily experiences in missionary life; out of contact with noble lives and out of my devotion for young people in the two Americas, these little messages have come with sincere appreciation to all who have contributed to them by their thoughts and influence." Among the chapter headings are: Courage, Character, Fragrance, Freedom, Goal, God, Love, Light, Beauty, Bible, Purity, Purpose, Permanency, Strength, Vista and Vision. It is published by the Broadman Press and may be ordered from your Baptist Book Store for \$1.76.

In the last four revivals conducted by Evangelist Hyman Appelmann, to the greater glory of God, there were over 400 decisions in the group meeting in Tacoma, Washington; over 100 additions in the 10 days in First Baptist Church, San Francisco; over 1500 decisions in the cooperative two weeks Baptist churches meeting in Mobile, Ala.; over 500 decisions in the city-wide meeting, Poplar Bluff, Mo.

J. M. Metts has accepted the work at Duck Hill for half time.

"Admonitions Concerning Marriage," by Paul Blase, is a pamphlet of 22 pages published by the Mark Publishing Company, Box 6806, Cleveland, Ohio. It contains much good advice for those contemplating marriage and for those already married. The pamphlet sells for 10c.

Those who believe in Christian education as it should be—CHRIST in education—may help perpetuate such education by translating their beliefs into generous contributions to the Blue Mountain College endowment fund.

Dr. Harry Lee Spencer has resigned at First church, Stephenville, to accept the call of First church, Brownwood, and will begin his service there on November 1.—Baptist Standard. (Editor's note: Dr. Spencer is a Mississippian. He went to Texas from Immanuel church, Hattiesburg.)

An advertisement sent out by the magazine Time declares that the editor, the publisher, the managing editor, and the general manager of that magazine are all the sons of ministers. This to us is more than remarkable. It simply shows how the sons of the parsonages are occupying places of influence and responsibility everywhere. Let pastors pinch and save for the education of their children, for these children probably have before them large opportunities. The training of the parsonage means much to a boy or a girl.—Watchman-Examiner.

Blue Mountain, Miss., Oct. 18—David E. Guyton's book, "Mother Berry of Blue Mountain," was so popular that the first edition was soon sold out and now the second edition, too, has had a large sale.

During the associational year October 1, 1942-September 30, 1943, the first Baptist Church, Meridian, received 150 members, of these 50 were by baptism. The total gifts to all purposes from the church, Sunday school and W. M. U. were \$53,154.84, of this amount \$13,323.58 was for missions and benevolences. We praise God and take courage.

A recent letter from Enlistment Pastor H. T. McLaurin brings a nice list of subscriptions from Scott and Smith counties. All of these enlistment pastors are giving The Baptist Record gratifying support.

Evidently Enlistment Pastor Gaines Hightower has been doing more than visiting associations. A recent letter from him brought a list of 20 subscriptions.

"More Than Conquerors" by Blanche Sydnor White, corresponding secretary, Woman's Missionary Union of Virginia, is the Lottie Moon Mission study book for 1943. The theme of the volume is Christ's followers and what they have accomplished "through Him that loved us." It is published by the Broadman Press in paper cover and sells for 25 cents.

Reports Missionary Giving Static Among Episcopalians

Cleveland, Ohio—(RNS)—Missionary giving by the Episcopal church membership has remained static in the face of increased contributions for all church purposes, Dr. Lewis B. Franklin, treasurer of the National Council of the Protestant Episcopal Church, reported to the church's general convention here.

Missionary giving has not increased, said Dr. Franklin, because of pressing parochial needs which have received the benefit of improved financial conditions of the past few years. Parish and diocesan debts have been paid and rectors' salaries, reduced during years of the depression, have been restored, he added.

Missionary funds withdrawn from Japan, Dr. Franklin reported, are being used for mission activities in war industrial areas, domestic missions, Latin American work, college activities, and for the American Church Institute for Negroes.

Dr. Franklin also reported that there has been a 40 per cent increase in the Church's membership since 1920 and a 42 per cent decrease in the general church budget over the same period.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

"They . . . went everywhere preaching the Word." Acts 8:4.

Thirty of the thirty-two Washington, D. C., Baptist churches are in a simultaneous city-wide evangelistic campaign. (That is a better percentage than Mississippi Baptists registered in the Winter Crusade when 500 of our 1,500 churches participated.) On Sunday 15,000 minimum and 25,000 maximum attendants were members of these congregations. Practically every church reported additions. At our church, Fountain Memorial, with Rev. W. B. King, as pastor, we saw three walk the aisles for Christ. Bro. King is a very fine pastor, and his people are very responsive. They had an all-night prayer meeting on Saturday night.

Many Mississippians were in the congregations on Sunday—the Walter Lees, J. C. Holtons, A. J. Busbys, and others of Jackson. Congressman Winstead of Philadelphia attended and Congressman Clifford Davis phoned. All these made us "very much at home," along with the fine spirit of the pastor and people, and the consciousness that God is here. Other Mississippians have sent word they will attend the services. Mississippi is having a good part in the campaign, as Dr. R. Q. Leavell is directing it, and Pastor L. J. Holcomb (if he was not born in Mississippi, he should have been), son of Dr. T. L. Holcomb, is publicity director.

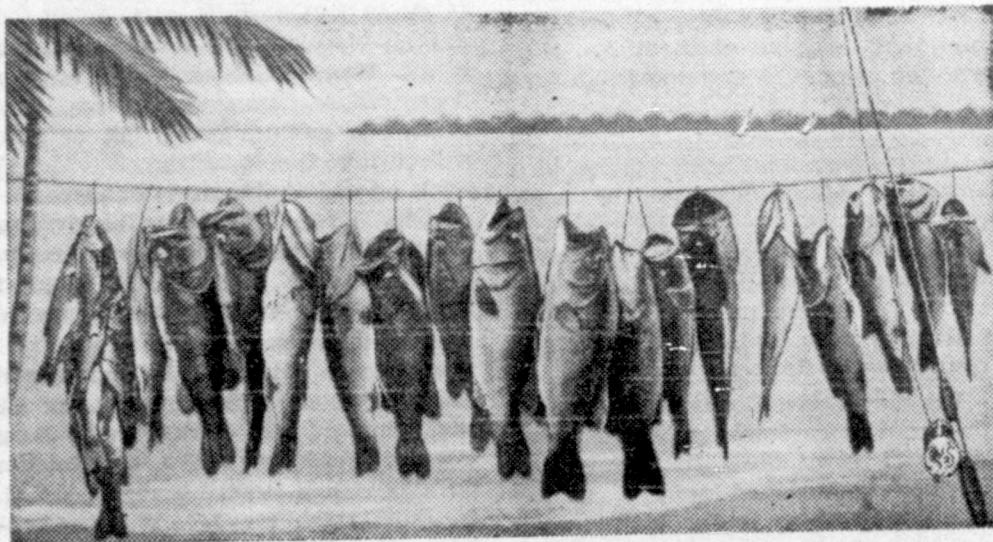
We were privileged to bring the first scheduled radio message over WWDC. We are being delightfully entertained in the home of C. L. Hanns, fine leaders whom we knew in Louisville.

We have not found the "hub-bub and excitement" we expected to find in this war capital. As we came in Sunday morning on a slightly late but not too crowded train, we saw the beautiful lines of the new Thomas Jefferson Memorial, alongside a parkway and water course. Then, above the housetops we saw government buildings. Next, the unmistakable Capitol Building came within our vision, then the majestic Washington Monument 'silhouetted against the sky. We had arrived in the city for a few days of campaigning for Christ!

The first day of this great Campaign for Christ there were 100 total additions and 27 re-consecrations. Dr. J. R. Sampey and other notables were in the meeting. We are in one of the prettiest buildings in Washington, though not a large church.

I

"Follow me and I will make you fishers of men." Matt. 4:19.



Why did Jesus choose so many fishermen? "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers." Matt. 4:18.

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them." Matt. 4:21. Read Matthew 21:3-11.

Incidentally the initial letters of the Name in the original formed the Greek word for fish. The fish became a sign of the group. Likenesses of fish were found carved on the catacombs, secret meeting places for the persecuted disciples. A Christian upon meeting a stranger would with his cane sometimes draw the likeness of a fish upon the ground. If the other party were Christian he would make the fact known. If he gave no sign the Christian would hastily obliterate the sign.

Coming back to our question, why the fishermen among the disciples? For one thing, maybe it was because traits for fishing are much the same, whether for men or fish.

A good fisherman watches the heavens and the sea. He knows when the time is ripe. A soul winner watches for his time—sickness, hurt, loss, victory.

One has to leave other things and give himself to fishing. So it is in soul winning. Take the day off. Seek men for Christ.

Go where they are. Not many will "flop out of the water" and upon your doorsteps. It may mean a difficult road but GO! They do not bite set hooks—there must be felt the tremor of life. The best fishing is not shore fishing—launch out into the deep. Do not pull too quickly. Make preparation—tackle, bait—dressed for it! Go fishing! Many fish are "caught" in barber shops. These do not satisfy hunger. Many men are caught in study courses but they do not count in Christ's numbers! We may talk all day but we need

to go fishing for men for Christ!

II

In the October 7 and September 30 issues of The Baptist Record, on page 16, we reproduced two posters which we have recently put out in colors. Many pastors and laymen have written in their appreciation of these posters and numbers have asked for other attractive posters setting forth various phases of our work. These lines are to say that we have a few extra posters and will be glad to send them to B. T. U. leaders, Sunday school leaders, Brotherhood leaders, etc. We mailed them to pastors, and if they desire an extra number, we shall be glad to send them.

III

THE FIVE "ANDS" OF A REVIVAL

By Evangelist Hyman Appelmann

The "And" of Prayer—Acts 4:31-33

Revivals work by spiritual laws. Compliance with these laws will usually bring an evangelistic victory. These laws are plainly set out in the Word of God. It so happens that in the Bible some of the written statements concerning these rules begin with the word "And."

The first "And" is the "And of Prayer," very definitely, very clearly, very vividly illustrated in the above text of scripture. The whole statement of what happened is contingent upon the first phrase in the 31st verse, "And when they had prayed." To understand the story clearly let us consider three things. First, What the disciples faced. Second, What the disciples did. Third, What happened.

The disciples faced a world up in arms against them and against their cause. They had no economic standing. They were the poorest of the poor, without buildings, without money and without property. There was no one they could borrow from and look to for patronage. They had no political standing. Religio illicita was applied to their Christianity. Their meetings could be broken up, their heads smashed and they had no redress. Socially they were among the lowest classes. Poor people, slaves, propertyless persons made up the first membership of the Christian churches. That is what Paul speaks of in I Cor. 1:26-29. Religiously they were opposed both by the idolatrous priests and adherents among the Gentiles, and by the intolerant Christ-rejecting Jews. They were as it were between two millstones. To add to their difficulties, Peter and John, and through them the rest of the disciples, had been prohibited from preaching the Word. They faced impossible odds. There was only one recourse. They took it.

They went to God in prayer. They told God in humble supplication, with strong crying (Acts 4:24-30) what they faced, outlining in detail the opposition against them. They claimed God's promise, protested the needs of God's cause. They asked that God might intervene for His own glory. They pleaded for a manifestation of God's wonder-working power in their midst that the opposition of their enemies might be silenced.

God heard them and answered by fire. God always hears prayers like that. He heard Moses at the Red Sea; Joshua before Jordan and Jericho; Samuel at Mizpeh; Elijah on Mt. Carmel; Ezra and Nehemiah in Jerusalem; the disciples on the day of Pentecost and on this occasion; Paul and Silas in the Philippian jail; Luther in Germany; Knox in Scotland; Wesley in England; Finney and Moody in America. The Spirit came upon the apostolic band and gave them the three things that they so badly needed. They received boldness to speak the Word. They became unified in heart and soul. Generosity in giving and sacrificing was the rule of the day. The Holy Spirit added His great power to the "apostles' witness of the resurrection of the Lord Jesus."

In every revival meeting the church of God faces, humanly speaking, insurmountable obstacles. There is the backslidden condition and the almost total indifference of a great part of the church membership. There is the lack of concern on the part of the unsaved that makes it hard to get them to church. There are other obstacles such as the weather, the attractions in the community and similar difficulties. In our own strength we are helpless and hopeless against them, but God is still on His throne. 2 Chron. 7:14; Jeremiah 33:3; Luke 11:13 and Mark 11:24 are still in the Bible. The passing generations have not dimmed nor diminished these promises. To have a great revival we must have a Pentecostal visitation of the Holy Spirit. The Holy Spirit does not come in answer to organization, to crowds, to advertising, to enthusiasm. He comes in answer to agonization. Consequently a great revival must be preceded by great, prolonged seasons of prayer.

There must be weeks, even months, of waiting upon God for every detail of the meeting. The date for it should be set after much praying. The helpers, the evangelist or singer, or both, should be chosen in the white heat of prayer. There must be prayer for the church officers, for the pastor, for the educational director, for the deacons, for the Sunday school staff, for the B. T. U. leaders and the W. M. S. officials. There must be earnest, insistent prayer for the church members, especially those who absent themselves from the church services and show signs of indifference and unconcern. There will have to be prayer, much prayer, for the unenlisted Christians in the community. The great host of unsaved must be carried to God's throne in pleading, yearning, agonizing intercession. God loves to be constrained. The constraint of prayer will move God to work wonders in our midst.

This is the first and foremost price to pay for any revival, in any church, under any conditions. The meeting must be born in prayer, every detail of it saturated in prayer, every service preceded by prayer, and every plan, program first arrived at and then arranged for in prayer. Prayer will arouse the church members. Prayer will advertise the meeting. Prayer will bring the crowds. Prayer will empower the songs, the testimonies, the preached word. Prayer will send out personal soul winners. Prayer will bring the Holy Spirit. Prayer will convict sinners of their sins and convert them to Christ. Prayer will bring Pentecost. Prayer will insure success. Pray, pray, pray without ceasing, and God, in answer to prayer, will do the rest.

The Baptist Record

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The Mississippi Press Association
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The Editor of The Baptist Record does
not necessarily endorse an article to
which the signature of the contribu-
tor is attached.

WHY ASK HOUSEWIVES?

"Two out of three tin cans are now
being wasted, so WPB Chairman Don-
ald Nelson asks the nation to double
the 200,000,000 used tin cans that have
been turned in each month. The na-
tion's steel mills are depending on
detinned cans to supply a steady
source of high-grade steel scrap, Nel-
son says."

Our readers are referred to an edi-
torial on page 4 of the issue of Sep-
tember 23 entitled "Sale of Syrup in
Tin Pails," etc.

If WPB Chairman Donald Nelson
will use the large tin pails now going
to the beer industry the above appeal
to a large extent will be met.

Why ask housewives to save the less
valuable tin cans and give the larger
and more useful cans to the beer
crowd?

RESOLUTIONS AND RECOMMEN- DATIONS SHOULD BE PUBLISHED

All resolutions and reports carrying
recommendations should be published
in The Baptist Record before the
meeting of the State Convention.

The program of the Convention
which will be found on another page
shows little time for thought and
study. Unless given previous pub-
licity, any recommendations made
will be voted on without sufficient
(in many cases, without any) con-
sideration.

Although the time is short, The
Baptist Record will be glad to give
space for any proposed resolutions or
recommendations.

Such publicity will enable messen-
gers to give more thought to any
proposed changes.

LET'S LOOK AT THE MID-WEEK PRAYER MEETING

It is said that our prayer meeting
is the spiritual thermometer of our

church. Then let's see how the tem-
perature of ours stands.

First, let's think of the name of
this service and the reason it is called
prayer meeting. The chief purpose
of it should be real prayer, commun-
ing with God, asking His forgiveness,
praising Him for His goodness, and
seeking His will for our lives.

No substitute should be made for
real prayer.

Jesus promised where two or three
are gathered in His name that He
would be in their midst. We are glad
that He didn't say, "You will have to
have a big crowd present if I am
there."

Singing hymns that speak of His
presence is one of the most refresh-
ing and gladdening elements that can
enter into a prayer meeting.

Nothing will attract careworn, ner-
vous and business driven people any
more than Gospel singing. It rests
tired people and thrills the souls of
the discouraged.

We should candidly ask ourselves,
"What have we to offer, on prayer
meeting night, to men and women
who are out of touch with our Christ,
but who need to be impressed that
there is a real joy, a jubilant victory
over power and base things in coming
into His presence?"

Our honest belief is that if the
leader of the prayer meeting takes his
task seriously and so saturate himself
with the message of God he will have
no difficulty in having a good attend-
ance and having the desired results
at the meeting.

PREACHERS' BOOK CLUB

The Baptist Record is making prog-
ress toward the organization of a
Preachers' Book Club. In fact, we
have enough names for 1/6 of the
first club. Rev. D. O. Horne of Mon-
ticello and Dr. Wilfred C. Tyler of
Blue Mountain have expressed a
desire to be a part of club number
one. As soon as ten other brethren
send in their names the club will
begin functioning.

The Book Club idea is an excellent
way of reading twelve books during
the year for the cost of one.

Selected Editorial

Each week we will publish what we
consider one of the best editorials
coming to our attention.—Editor.

THE BIG JOB OF PREACHERS

To bring a spiritual message to the
people is the chief work of the Chris-
tian minister. All else is largely in-
cidental to the demands resting upon
the good minister of Jesus Christ.
Called and commissioned by his Lord,
he is expected to bring good tidings to
a broken and weary world. With a
glorious message singing in his own
soul he is able to tell the story of sal-
vation so as to make appeal to the

soul of the world. For be ye well as-
sured that which comes from the
heart goes to the heart—that which is
spiritual appeals to the spirit of man.

Primarily the church ministers to
the things of the spirit, since the
church is of God and it invites all
alike to become fellow citizens with
saints and of the household of God.
Only the ministry is expected to put
the spiritual message ever and above
all else he has to say. The doctor, the
lawyer, the statesman, the business
man, the farmer, these all with many
more move along other lines of en-
deavor. The physicist deals with the
material universe, the sociologists
with organized society, the historian
with the record of the past, but the
business of the preacher is to bring
a message from God to man. The
church of God is the one institution
of the spirit that lives on through
the centuries. In the times of crisis
the messengers of the spirit are rec-
ognized as the prophets of God. Only
preachers with a burning spiritual
message are of value in the crisis of
a nation's life. Hence in such hours
of life we long for prophets of the
Most High.—N. C. Christian Advocate.

Contributed Editorial

BY INVITATION OF THE EDITOR
By this means we hope to give
our readers a cross section of
Mississippi Baptist thought.

OUR ATTITUDE TOWARD WORSHIP

In my library are several good books
that treat most thoroughly the sub-
ject of proper worship. I find but
one fault with all of them . . . they
are too dogmatic and approach this
all-important subject from the ritual-
istic and liturgical point of view. All
of these books have been written in a
spirit of helpfulness to the busy
pastor but as the late Dr. Scofield
would say of sin, they have "missed
the mark" in kindling spiritual fires
in the human breast as to the proper
attitude of worship as we humans
consider the subject.

Let me be specifically frank in this
matter and certainly with the same
spirit of helpfulness that prompted
the aforementioned writers to lay
forth their ideas to the pastor, may
my plea to the church-going public
be acceptable in like manner.

Why do we go to church? There
should be but one answer and that,
"to catch another glimpse of Jesus the
Christ as we worship Him in adora-
tion" . . . but I doubt if many folks
"see Jesus" as they swell the church
auditorium with the buzzing noises of
conversation and gossip while the
organist tries to play the prelude and
the pastor is in silent prayer (or
should be) before entering the pulpit.
I am sorely tempted in writing these
words to take an unkindly view of the
average person's attitude of worship
when entering the house of God and
say that we talk about everything else
save the risen Christ as we come into
His presence on the Lord's day. I
wonder if all the business deals, cook-
ing recipes, dress patterns and petty
gossip were stacked in a pile on any
given Sunday, just before services be-
gin, how much higher they would be
than the accumulated thoughts and
words of true worship.

It is little enough to spend two

hours per week in worship services, if
we allow the Lord that much time,
and surely when we come to God's
house the least we can do is to show
the proper respect to deity by con-
trolling our tongue and actions dur-
ing those hours. Let's stop making
the church a social gathering place
and create a true attitude of worship
as we enter those doors the next time.
Christ gave His life on Calvary that
we might have this privilege of salva-
tion by grace; our boys, today, are
fighting to perpetuate the freedom of
worship.

The least we can do, in God's house,
is to stop clattering the auditorium
with modernistic babblings and "be
silent, a whisper is heard, be silent,
and listen, O treasure each word!
Tread softly, the Master is here, tread
softly, He bids us draw near." (From
the hymn, "Tread Softly," by Fanny
J. Crosby.)

DR. WILLIAM POTTER,
McLain, Mississippi.

Charleston: We have just closed a
ten day revival meeting. There were
18 additions, 11 by letter and 7 by
baptism. Dr. Charles L. McKay of
Ruston, Louisiana, was the preacher
and Robert L. Orr, Sr., was the singer.
There was much prayer and effort on
the part of the Christian people.—
J. T. Tolar, pastor.

Winona: The Sunday school offer-
ing for State Missions was \$86.28.
Every department reached or went
over its goal. These departments were
perfect in attendance: General Offi-
cers, Young People, and Primary.—C.
B. Hamlett, III pastor.

The annual Foreign Mission W. M.
U. study will be held with Briar Hill
church November 4, 10 a. m. to 2:30
p. m. Wayne Alliston will teach the
book, "More Than Conquerors." At
11:45 the pastor, Dr. R. B. Gunter,
will bring the morning devotional.
Each one attending is to bring sand-
wiches. Hostess church will provide a
drink. This plan is "for the duration
to avoid waste." A cordial invitation
is extended to all who are interested
to attend.

St. Bayou church, Sharkey county,
has elected the following officers for
the coming year: clerk, Mrs. Fannie
Pearce; treasurer, Mr. J. W. Ratliff;
Sunday school superintendent, Mr. H.
N. Boyd; teachers, Mr. W. W. Gres-
ham, Mrs. Miller, Miss Hale, Mrs. B.
B. Evans, Mrs. J. S. Boyd, Mrs. W. W.
Gresham, Mrs. Pearce, Mrs. E. O. King,
Mrs. R. J. Powell and Mrs. W. H. Hod-
nett; sponsors, Mrs. B. B. Evans, Mrs.
W. J. Turner and Mrs. E. O. King; B.
T. U. director, Mr. W. J. Turner; B.
A. U. president, Mrs. J. S. Boyd; Story
Hour leader, Miss Wanda Turner, and
chorister, Mrs. J. S. Boyd. J. M.
Spikes of Isola is pastor.

W. E. Haynie of Gretna, Louisiana,
has recently closed a good revival at
the First church of Danville, Ky.

The Northside Baptist Church,
Jackson, I. F. Metts, pastor, is send-
ing Christmas cards to all men in
the service connected with the church.

Those who believe in Christian
education as it should be—CHRIST
in education—may help perpetuate
such education by translating their
beliefs into generous contributions
to the Blue Mountain College en-
dowment fund.

A SOLDIER'S SOUL REVEALED

Letter read to State B. S. U. Convention. It is helpful. Read it.—Editor.)

Dear Miss Moss:

I appreciated your letter and the fact that I was asked for a message to be read at the convention. I don't feel capable of writing a letter good enough to be read to the convention. But I would like to try to express my feelings to you and to anyone you might care to let read this letter. If you can use any part of it you're more than welcome. It's not necessary that my name be mentioned in connection with the letter.

It's my duty, and my job, at present to teach men to kill! Can you imagine that? To train them in the proper use of the implements of war, the art of judo, bayonet fighting, and a little self defense. But self defense is taught very little for we contend that aggressiveness in combat is self defense. Looking at our jobs as preparation for murder, we find the very thought repulsive—but very true. It's hard to understand that the men we train today, will tomorrow kill a man they have never seen before. But most of the men in the service have won their personal battles and in their own souls are at peace with God. The issue now is this:

For what are we fighting?

I have seen young girls by the dozens, in towns near army camps, drunk and staggering under the influence of whiskey—I stood on the deck of an invasion barge, the other night, and watched the face of a boy of 17 as he fought the wheel of his ship. And as the wind and tide moved his ship off its course he cursed like a man possessed with a demon. Could this be the "Youth of America"?

I stood one day and watched a group of soldiers standing lonely on a street corner, their few hours "on pass" slowly running out and nearby, I saw the closed doors to the reading room of a church. I went to church one Sunday morning to hear the word of God and get spiritual strength through meditation, and the preacher spoke on "Patriotism." Is this the "Church of America"?

We look at a nation whose whole strength is turned toward war. A nation "all out for production," and "100% behind the third war loan drive." And in its frenzied effort to win the war and tear down the walls that bar our entrance to foreign nations; our own moral walls are crumbling from neglect. Is this "The Heart of America"?

I think not, for there is another side to the picture.

It seems today that all men are possessed with a "hope." It is becoming evident as a part of their conversation, and a part of their character. A dream of a better world where all men live as brothers and God's presence is always felt. I've found this hope among some of the high ranking officers in our army. And I've found it among the privates in the ranks. This is one principle—hope.

Each night for a week ten soldiers prayed that God would make His presence felt in their regiment—the following Sunday seventeen soldiers offered their lives to Christ by a profession of their faith in Him, at one time. Christians all over America,

BILOXI BAPTIST FELLOWSHIP SERVICE

Following the evening preaching service a Fellowship Service is held in the lower auditorium of First Baptist Church, Biloxi, every Sunday.

On Sunday, October 23, the pastor, Rev. G. C. Hodge, requested those who remained for this service to be seated in the order of a great choir—altos were seated in one section, sopranos in another, tenors and basses in other sections.

With Miss Myron Moore, church pianist, at the piano, and Mr. J. K. Perkins, choir director, conducting, they rendered some of the best music we have heard in many a day.

Those from each state represented were requested to select a hymn. Representatives from the following states made selections: Mississippi, Texas, Tennessee, Illinois, California, Ohio, Florida, Georgia, North Carolina, Maryland, South Carolina, Colorado, New Jersey, Missouri, Minnesota, Virginia, Wisconsin, Oklahoma and Iowa. —G. C. Hodge.

—BR—

MRS. W. M. BOYD

Wednesday, October 13, Mrs. W. M. Boyd passed to her reward. She was 74 years of age. She is survived by her husband and one daughter, Mrs. S. L. Holloway, and seven grandchildren. Mrs. Boyd joined the Baptist church at the age of 17 and had been a faithful member since that time until her death.

Funeral services were conducted by Pastor J. M. Spikes and C. C. Caraway. Interment was at Straight Bayou Cemetery.

both in and out of the army, prayed for churches in the army camps where we could worship. Today you cannot stand in an army camp where you are more than a few minutes' walk from "the Chapel." Mothers today ask God for the safe return of a son. And out of the terrible inferno that is war a son comes home unharmed. This is a result of the first principle—a result of a hope that was based on faith.

We need now only a way—a means of bringing our hopes to reality. There could be no other way than:

Prayer. Earnest, sincere, heart-deep prayers that comes from a troubled soul. Prayers offered by consecrated Christians who have "walked and talked" with God. And prayers born of faith and belief in the loving-kindness of God to hear and answer our prayers.

"That's what we're fighting for."

And I believe that if the "man in the service" could speak to you tonight, he would ask solely that your prayers be for the future—and in the future—A Christian America in a Christian World.

In His Service,

JOHN DeFOORE.

Cannon Co. 155th Inf. 31st Div. Camp Pickett, Va. U. S. Army John Norris DeFoore, Capt. 0414908.

(Editor's Note: The Baptist Record regrets that no further report of the State B. S. U. Convention has been received. A request for a program several weeks ago went unanswered. Hence we had nothing about it in last week's issue. We hope to receive a report in time for the next issue.)

We had a good day in Highland Baptist Church, Meridian, yesterday. The Sunday school attendance was \$25. The Training Union attendance was 120. The Sunday school offering to State Missions was approximately \$125. This amount will be supplemented by other organizations of the church. There were three additions. —B. B. Hilbun.

Shuqualak: The associational letters of the churches making up the Shuqualak field show the following facts: \$4,223.80 given to all causes; \$1,400.00 given to missions and benevolences. Thirty-four additions, and wonderful spirit throughout the field. The Shuqualak church is buying bonds for the building fund "if and when." The pastor has been in 15 revivals during the year. The budget for the Shuqualak church for the year 1944 is within a few dollars of \$3,000. The Shuqualak church had a wonderful Daily Vacation Bible school this summer with 74 enrolled and 62 daily attendance.—E. C. Edwards, pastor.

"Every Good Gift" is an attractive booklet containing a story by Dorothy Grumbeck and drawings by Emmy Lou Osborne. It is published by the Moody Press, 153 Institute Place, Chicago, Illinois. We regret that the price was not stated.

From the letter of the Crystal Springs church to the Copiah County Association we glean the following facts: additions by baptism 55, by letter 69, by correction of roll 2; present membership 1122; members in the armed forces 92; total resident membership 300; total contributions for local work \$14,760.12; total for missions and benevolences \$6,382.86; building fund (invested in United States bonds) \$6,014; average Sunday school attendance 232; average Vacation Bible school attendance 103; enrollment of W. M. S. and auxiliaries 238; tithers 240; families receiving The Baptist Record 286.

Miss Mississippi Baptists will be delighted to know that Miss Minnie Landrum, for many years missionary in Brazil, has returned to her home at Clinton to spend her vacation year. She plans to rest for a few weeks and later go to Louisville, Kentucky, where she will do graduate work in the Woman's Missionary Union Training school.

The letter to the Deer Creek Association reveals the following facts: Churches 26, churches reporting 22, total membership 5962, baptisms 206, gifts to local expenses \$81,910.06, mission and benevolence \$39,918.07, Sunday schools 20, Training Unions 13, W. M. U's 15, and Brotherhoods 4. Dr. Charles S. Henderson was elected moderator and D. H. Landrum clerk.

Congratulations to the Religious Herald on their recent special State Mission issue.

Madison: Our Sunday school offering for State Missions was ten dollars.

Bellevue, Memphis: During the associational year from October 1, 1942, to October 1, 1943, the Bellevue Baptist Church of Memphis reported 830 additions to the church with 240 coming for baptism. The present membership is 6394. During the year, the church reported total gifts of \$153,029.72 with \$74,080.73 of that amount going for missions. Dr. R. G. Lee is the pastor.

Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense Projects Service

By Chaplain J. Kelly Ball
(From Public Relations Office)

When a man enters the army the first thing he is taught is how to keep step. Keeping step is an art of high attainment. Many men find it most difficult with home ties and church influences left behind to keep step with those high ideals and Christian principles for which this war is being fought.

In order to keep step a man must subordinate his personal desires and individual habits to a higher will and to a common standard. When Christ prayed in the Garden, He said, "Not what I will, but what thou wilt."

It is very difficult to keep step in a jungle, but a soldier who has been trained to keep step, will not be turned aside from his purpose by distracting influences.

There are many reasons why a man should know how to walk with his fellows in a progressive, optimistic, and onward-looking firmness of faith. He knows he is getting somewhere. He is progressive. He will win in the end. It is not difficult to visualize the defeat of an army where each man is allowed to set his own pace. There would be confusion, disorder, and ultimate defeat.

Keeping pace is idealistic. There is a true pace, and he who keeps step with it has caught the ideal for man in the walk of life.

Moses caught step with the Infinite and led a nation into the Promised Land. Paul caught step with God's program and rooted Christianity in the life of the world. Christ has set the pace for us to follow when He said, "I am the Way, the Truth, and the Life." Let us not fall out or break rank, but keep the true pace which Christ has set for us. Many times we may be tempted to complain when the way gets hard and the going gets tough, but again Christ said, "Take up your cross and follow me, . . . lo, I am with you always, even unto the end."

With whom shall we keep step? With the forces of evil, destruction, and annihilation? There are two kinds of forces at work in the world today, the forces of construction and the forces of destruction, the forces of order and the forces of disorder. Ruskin says, "God is the great worker in the field of construction and order, and Satan is the great worker in the field of destruction and disorder."

God has set a true pace. Shall we not keep step with Him? If we do we shall walk in the path of progress, construction, and order. Our path shall have true direction and purpose, and shall end in victory. Let us speak the uplifting words of optimism, and do the constructive deeds of love and charity. God is going on and the man who stops, not only breaks step, but falls out of line and is left behind. Let us keep step with God.

—BR—

WANTED: The names of churches or fields that baptized 50 or more during the past year. The Baptist Record.

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laven Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. E. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

OUR STATE OFFICERS

"Remember How Short My Time Is"

Ps. 89:47

Two months remain in which to round out the W. M. U. year with all its records. We are reminded of this in associational meetings and by letters. Are you checking your Standard of Excellence? The time for meeting all points is short but by a unified effort you will have time to strengthen the weak places. Our moving population is endangering point two on your Standard because many of your faithful members are moving away. However, very few societies have enlisted all its possibilities. "Remember how short our time is."

These two remaining months are laden with rich opportunities. The observance of the season of prayer for foreign missions is usually our crowning effort of the year. We can make it such for 1943 if we prepare our minds and hearts by studying "More Than Conquerors." Do not deny yourself the stirring missionary appeal that will come with that study. Miss Willie Jean Stewart of Tennessee gives the Aim of this study in a few words:

"Aim—The aim of the entire study may well be: (1) to help the women to realize that those who truly devote themselves to Christ are indeed 'more than conquerors,' no matter what may befall them; (2) to challenge them to believe more confidently, pray more earnestly and give more liberally for the spread of the Gospel and to work at the task, personally."

Do not be satisfied just to have the faithful few studying this book but by publicity, personal invitation and careful preparation get your entire membership into a study of this book.

The note below is a brief report of a Vacation Bible school for the Negroes conducted by a Business Women's Circle. The response of the Negroes to any effort we put forth to help them is quite encouraging:

Hattiesburg, Miss.
Oct. 14, 1943

Dear Miss Traylor:

Because everyone seems to have forgotten to do so, our Negro Vacation Bible school was not reported to you, and it should be since it was sponsored by the Business Women's Circle of First church. I had the joy, and that's what it was, of being the contact woman between the circle and the Negro church. I "contacted" daily for eight days and the Negro women and their pastor assisted, also some Y. W. A's helped. The Negro faculty was unfamiliar with V. B. S. work but were willing to learn. Our enrollment began with 40 and grew through the last day until 122 were enrolled. The business women enjoyed the Commencement Program and heard the sincere appreciation expressed by the Negroes for "you women thinking of us"—they "implored" us to remember them again next year. There was one conversion

and the school cost less than \$10.00 including \$3.00 for ice cream the last day.

Sincerely,
MRS. CARL KOSANKE,
First Baptist Church,
Hattiesburg, Miss.

W. M. U. Training School
Louisville, Kentucky
October 11, 1943

Miss Fannie Traylor
Baptist Headquarters
Jackson, Mississippi
Dear Miss Traylor,

For a number of years I have looked forward to being a student at "House Beautiful," and now that my dream has been realized, I can hardly believe I am here. It isn't the natural or the architectural beauty of the building which gives it the name, "House Beautiful"—it is the characters, the people, who live here. The girls have come in definite answer to prayer, trying to prepare themselves for greater service in our Lord's kingdom.

It is very easy to get up at 6:30 every morning as there is so much to look forward to during the day. The chapel talks at 7:00 every morning mean so much to me. Naturally, I like to see the girls get the experience of speaking before the entire student body. That is going to mean so much when we leave "House Beautiful." Instead of half-heartedly going to classes, there is great anticipation in going. There is always some thought, possibly in the discussion or a word in the prayer, which renews one's faith and gives one courage.

For sometime I have been quite interested in Y. W. A. work and naturally I am looking forward to my experiences in it here. My field work is proving quite inspirational. It is my duty to try to lead a group in Religious Education in being of service in one of the local churches. One great compliment to "House Beautiful" is that one does not study books altogether, but practices what is found in books.

I must mention the Tuesday afternoon prayer meetings with Miss Littlejohn in charge. Very informally we gather in her living room, sitting in chairs, on the floor and standing. Even in these few weeks, those have meant so much to me. Then on Wednesday night, we have state prayer meetings, and thus learn more intimately the girls from our own state.

I cannot tell you everything, but it would be ungrateful of me to close without mentioning the faculty. I will not take time to call each one's name, but for the devotion and consecration on their part, "House Beautiful" would not be the place that it is. They have won a place in the heart of every girl here. This goes for the Seminary professors as well.

Remember me to the W. M. U. of Mississippi, as I say "Thank you" for the opportunity of attending "House Beautiful."

Gratefully and sincerely,

ETHEL McKEITHEN.

Caixa 2655

Rio de Janeiro, Brazil

August 26, 1943

Dear Friends in the Homeland:

If you had received a letter for every time I have thought about you and planned to write, you would not have time to read them all.

I began 1943 visiting state W. M. U. Conventions. We did not have our annual W. M. U. meeting in January because of the difficulty in travel, especially for the people who live in North Brazil and depend on the ships, so I was able to visit the Parana and Sao Paulo Conventions, in January. It had been several years since I had visited them as they hold their state Conventions just a few days before the annual Brazilian Baptist Convention convenes and I am too busy getting ready for the annual to get away at that time. I enjoyed the contact and fellowship with the Parana and Sao Paulo friends and leaders and I think they had splendid meetings.

In March I spent two weeks in Belo Horizonte (Beautiful Horizon) in the state of Minas Gerais. I taught our 1943 Year Book to a very enthusiastic group of women and girls, leaders in our four Baptist churches in that city.

The first week in June was W. M. U. Week in our Seminary in Rio. Mrs. Crabtree, Mrs. Riffey and Dona Lidia de Assis helped me and I think both Seminary teachers and students enjoyed the week. The President is asking that we have two weeks next year.

On June the 23rd we celebrated the 35th anniversary of the W. M. U. of Brazil by dedicating both program and offering to our two Training schools. A month after the celebration the offering had exceeded the amount contributed last year. We are so happy over the way the W. M. U. members are cooperating in the preparation of future workers.

I attended the State of Rio W. M. U. Convention on June 26, 27 and 28. I went with Dr. and Mrs. A. B. Christie, the pioneer and much beloved missionaries to that field. We had far too many people present to do efficient work. Three buildings the size of the one we met in were needed to take care of the multitudes. Some of them stood up for hours and standing room was at a premium. They stood in the aisles, baptistry, at the doors and windows, and far out in the street.

From June 29th to July 2nd we were busy in our annual South Brazil Mission meeting. It was a nice meeting, July 2nd, we met for our semi-annual W. M. U. Executive Committee meeting. There were 33 present and we worked out many plans for 1944, but I'll have to write about them the next time.

When I went home on my short vacation in 1941 I thought it would be the latter part of 1944 before I returned, but the Foreign Mission Board has shortened our term of service by one year so I shall go this fall. I have all documents and visas

necessary to leave Rio, Fla., on Oct. 1st. Glorious that I'll get there in time for fall, my favorite season! Perhaps I'll be at my home, Clinton, Miss., when you read this, so next time you write me you can send your letter to my home address.

This has been a blessed year in every respect, but the busiest of my 21 years of missionary service.

With love, I am

Sincerely yours,

MINNIE LANDRUM.

CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage

Called and Accepted

M. C. Smith, Driftwood, Okla.
Floyd Amos, Yuba, Okla.
W. W. Morran, Cade, Okla.
A. L. Busbee, Earlsboro, Okla.
Dr. John H. Webb, South Avondale, Birmingham, Ala.
Quimby Sirman, Perrine, Fla.
Ronald E. Wall, Blackwell Mem., Elizabeth City, N. C.
E. N. Perry, Columbia, Ky.
W. V. Wallace, Madison Ave., Montgomery, Ala.
C. C. Rogers, Jr., Townley, Ala.
S. S. Perry, Loco Hills, N. Mex.
J. L. Rainey, Grover, N. C.
Ira Harrison, Georgetown, Texas.
B. J. Martin, Hamlin, Texas.
C. Y. Dossey, Procter Street, Port Arthur, Texas.
Ray M. Dykes, Morton, Miss.
Oscar Gibson, 18th Street, Louisville, Ky.
Bill Carter, Crossroads, N. Mex.
R. Ray Stone, Farmington, Mo.
E. C. Brown, Blytheville, Ark.
H. R. Mitchell, Barnesville, Ga.
T. P. Whitfield, Blackshear, Ga.
R. J. Brown, Elton, La.
H. C. Price, Houma, La.
J. B. Brown, Comer, Ga.

Resigned

A. L. Busbee, Russell, Okla.
J. E. Trewhitt, Carney, Okla.
W. W. Morran, Boswell, Okla.
Floyd Looney, Tonkawa, Okla.
Dr. John H. Webb, Beech Street, Texarkana, Ark.
Samuel Johnson, Ocean View, Va.
Walter Rhodes, Accomac, Va.
Ronald E. Wall, Sanford, N. C.
W. V. Wallace, Electric, Ala.
E. L. Spivey, Moresville, N. C.
W. M. Stallings, Independence Hill, N. C.
V. C. Richardson, Westhampton, Va.
Sol Carpenter, Aspermont, Texas.
J. W. Taylor, Centerville, Texas.
B. J. Martin, McCamey, Texas.
C. Y. Dossey, Salem, Ill.
Thomas G. Ashby, Old Hebron, Jeff Davis county, Miss.
J. S. Deaton, Daniels, Miss.
J. H. Whitt, Lansdowne, East St. Louis, Ill.
Lowell Mateney, Carrier Mills, Ill.
O. T. Bolton, Calvary, Many, La.
Bill Carter, Buckeye, N. Mex.
Frank Maddox, Immanuel, Hobbs, N. Mex.
E. C. Brown, Warren, Ark.
H. R. Mitchell, Wrightsville, Ga.
McClelland Fleming, Parkland, Ky.
J. B. Brown, Maysville, Ga.

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."



G. C. HODGE

Biloxi First Church is No. 666

One of the latest churches to adopt the EVERY FAMILY Plan is the First church of Biloxi, G. C. Hodge pastor.

For years Pastor Hodge has wanted the EVERY FAMILY Plan but the crushing debt of the church prevented it. Now that the church is debt free, they have made the EVERY FAMILY Plan a part of their church program.

The following letter was sent by the pastor to all the members of the church:

Dear Friend:

Beginning with the first edition in October The Baptist Record will come to you every week.

The Baptist Record is strictly a religious news paper, and is owned and published by the Baptists of Mississippi. Dr. D. A. (Scotchie) McCall, our State Mission Secretary, is the business manager, and Rev. A. L. Goodrich is the editor and circulation manager. Both of these brethren were elected to serve in these capacities by our State Convention Board.

If you read The Baptist Record every week you will keep posted on the activities of our denomination, and will thus be an "informed Baptist." That is, you will be informed about many of our churches, our denominational policies, plans and programs of the state, the South and the world, and about our denominational leaders. You cannot keep yourself informed about these unless you read The Baptist Record regularly because this information is not published in any other periodical.

Through the years our church has been giving Sunday school and Training Union Quarterlies to every individual who attends our services. Beginning October first our church will send The Baptist Record to every family in our church membership whose members attend our services.

G. C. HODGE, Pastor.

Harrison county has Record readers listed as follows: BILOXI 150; BAY ST. LOUIS 14; BILOXI SECOND 21; BOWEN MEMORIAL 32; Crane 1; GRACE MEMORIAL 23; GULFPORT 49; Long Beach 1; Mississippi City 1; PASS CHRISTIAN 30, and WOOL-MARKET 13.



ESTES SENDS ANOTHER Oldtown Is Number 667

A recent letter from Enlistment Pastor E. D. Estes brings another fine EVERY FAMILY list from Oldtown church, Calhoun county. R. L. Harville is pastor.

Above is a picture showing Brother Harville baptizing a group of believers as a result of the state-wide Crusade revival meeting.

Calhoun county now has Record readers as follows: BETHANY 24; Big Creek 4; BRUCE 133; CALHOUN CITY 63; College Hill 7; DERMA 64; Gaston Springs 1; Macedonia 5; MERIDIAN 13; Midway 1; MT. MORIAH 61; Oak Grove 6; OLDTOWN 16; PITTSBORO 34; PLEASANT RIDGE 16; ROCKY MOUNTAIN 20; Sarepta 1; Shiloh 3; SLATE SPRINGS 13; Spring Hill 1; VARDAMAN 72; Banner 2, and Spring Creek 4.

LeTourneau Luncheon

We were recently privileged to attend the luncheon given by R. G. LeTourneau at the Old Southern Tea Room in Vicksburg. The purpose of the meeting was to acquaint the industrialists of Mississippi with his voluntary workmen's compensation contract. Not only was the fellowship delightful, but it thrilled us to see this great business man as he talked to this gathering of Mississippi business men, explaining to them that he practices his religion in his business as well as preaches it throughout the country. Frankly, we need more business men like Mr. LeTourneau.

Copiah County Association

Moderator T. W. Green invited us to attend the Copiah County Association and we heard him the first time. The program was well-planned. Hazlehurst church and Pastor J. H. Street did a super-excellent job of entertaining.

We were given sufficient time to present the merits of The Baptist Record EVERY FAMILY Plan. Although nearly every church represented was an EVERY FAMILY church, two pastors told us they planned to send in EVERY FAMILY lists soon.

We now have Record readers in Copiah county listed as follows: BETHEL 44; CARPENTER 31; County Line 1; CRYSTAL SPRINGS 380; GALLMAN 28; GALILEE 15; GATESVILLE 12; GEORGETOWN 36; Harmony 3; Hazlehurst 62; HOPEWELL 33; NEW PROVIDENCE 19; NEW ZION 57; PINE BLUFF 44; Mission Hill 1; PILGRIM'S REST 55; PLEASANT HILL 22; POPLAR SPRINGS 18; ROCKPORT 4; SARDIS 34; SHADY GROVE 47; SPRING HILL 27; STRONG HOPE 52; Wesson 7; SMYRNA 20; Damascus 10; ANTIOCH 14; SYLVARENA 41 and ZION HILL 28. (Copiah county has the smallest EF church in the state—Rockport, fourteen members, four families and four Records.)

DENOMINATIONAL CALENDAR

November

Evangelism.
Cooperative Program.
Now Club Round-up.
Mississippi Baptist Convention, 16-18.
Budget—Every Member Canvass—1944.
Plan 1944 Church Program.
Orphanage Thanksgiving Offering.
State Papers and Missionary Magazines.
Baptist Record Month.
Study Preparatory Book for Foreign Mission Season of Prayer.
Observe R. A. Focus Week, 7-12.
Cooperate in Every Member Canvass.
Tithes and Offerings, According to the Scriptures.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Winona	170	67
Crystal Springs	426	132
Bethlehem (Jones)	86	93
Ackerman	109	29
West Laurel	406	135
Bethesda (Hinds)	96	75
Linn	93	73
Wallerville	82	49
Olive Branch	79	53
Cross Roads (Webster)	93	
Enon (Panola), Oct. 17	56	54
Enon (Panola)	35	42
Calvary Jackson	933	266
Parkway Jackson	491	
First Church Jackson	1280	317
Clifton	48	91

—BR—
MRS. LOU IRBY LONG

Whereas God in His infinite wisdom has called to her reward in heaven our beloved sister and fellow worker, Mrs. Lou Irby Long, and

Whereas her presence and her service will be missed by the Sunday school of the Durant Baptist Church, by her many friends who knew her and by the entire church, therefore

Be it resolved, first, that we bow in humble submission to the wishes and wisdom of God and

Be it further resolved, that a copy of these resolutions be spread upon the minutes of our church, that a copy be sent to the bereaved family and a copy be sent to The Baptist Record and Durant News for publication.

Committee:

MRS. H. L. HERRINGTON,
MRS. MERRILL MITCHELL,
MISS MAMIE CLARK.

Clinton

We had a Sunday off and used it to supply for our home church, Clinton. They are pastorless since Brookhaven enticed Jimmie Sullivan to accept the Brookhaven pastorate.

There are many things about the Clinton church that inspire. One of them is the fine support given pastor or visiting preacher by Mississippi College from President Nelson to the greenest freshman.

Hinds county has Record readers listed as follows: BETHESDA 43; BOLTON 25; BYRAM 17; CALVARY 819; CHAPEL HILL 33; CLINTON 149; Daniel 12; Davis Memorial 4; Edwards 3; GRIFFITH MEMORIAL 286; Jackson First 224; LEARNED 14; NORTH SIDE JACKSON 101; PALESTINE 10; PARKWAY 128; POCAHONTAS 22; RAYMOND 73; SOUTH SIDE JACKSON 54; NEW HAVEN 21; MT. MORGAN 10; VAN WINKLE 83; TERRY 50, and SALEM 32.



REV. C. J. SMYLY

C. J. SMYLY ACCEPTS BLUE MOUNTAIN PASTORATE

Clifford J. Smyly, pastor of the First Baptist Church, Leitchfield, Ky., this week accepted a call to the pastorate of Lowrey Memorial Baptist Church, Blue Mountain, which has been without a pastor since January 1, when Dr. J. S. Riser, Jr., resigned to become pastor of Central Avenue Baptist Church, Memphis.

The new pastor will take up his new duties November 1, according to Dr. Lawrence T. Lowrey, chairman of the pulpit supply committee.

Rev. C. J. Smyly was born and reared in South Mississippi, is a graduate of Mississippi College, and holds the Th.M. degree from the Southern Baptist Seminary, Louisville, Ky. He is married and has been in Leitchfield for three years.

For the past several months, Lowrey Memorial Baptist Church has had the services for half-time of Dr. Wilfred C. Tyler, professor of Bible in Blue Mountain College, and has filled in the other appointments by invitation of other ministers and laymen.

—BR—

GRIPSHOLM SAILS FOR AMERICA WITH 1,500 PASSENGERS

List Includes Two Mississippians

Mormugao, Portuguese India, Oct. 22—(INS)—The Swedish Exchange liner Gripsholm sailed for America today, carrying 1,500 citizens of American nations released after nearly two years of Japanese imprisonment.

(A State Department announcement in Washington disclosed that the Gripsholm's first port of call will be Port Elizabeth, South Africa, where it is due Nov. 2. It then will sail for Rio de Janeiro, where it is scheduled to arrive Nov. 4. From Rio the Gripsholm will sail for New York, where the exchange liner is due Dec. 2.)

The Nipponese liner Tela Maru left Mormugao yesterday with an equal number of Japanese repatriates.

(Editor's note: The passenger list of the Gripsholm includes J. H. Ware of Tupelo and Miss Pearl Caldwell of Ecu. Both of these are Southern Baptist missionaries who have been interned by the Japanese.)

—BR—

"Yes, sir, I believe that big wars are often caused by the smallest matters," ruminated old man Jones. "Why, just the other night my wife was working a crossword puzzle, and she looked up at me and said, 'What is a female sheep?' and I replied, 'Ewe,' and there was another big war on."

A Timely Talk with Mississippi Baptist Pastors and Churches

by
Thomas J. Watts, D. D.
Executive Secretary
The Relief and Annuity Board
REPORT ON THE WORK OF THE RELIEF
AND ANNUITY BOARD

INTRODUCTION
At its annual meeting in Dallas last March the Relief and Annuity Board observed its twenty-fifth anniversary. An eighty-page brochure prepared for the occasion by the executive secretary, Dr. T. J. Watts, has since been mailed to many preachers and the denominational leaders throughout the Southern Baptist territory. This brochure surveyed the records of a quarter century and revealed at every turn striking evidences of Divine Favor. A few excerpts from this record follow:

FINANCIAL GROWTH
The total assets of the Board at the end of March, 1943, stood at \$6,166,766.37. In addition to this figure five and one-half millions more have been paid out through the years in relief and annuity benefits. Thus for every one dollar assets at the close of the first year's work the Board has paid out in benefits fifty dollars and has in assets today \$58.17.

The 1942 income was well beyond \$1,383,000, while the relief and annuity benefits paid out totaled \$629,000. More than 1,200 aged preachers and preachers' widows received relief grants totaling \$115,000. The progress of the past few years has been phenomenal, as a few comparisons will indicate.

	1938	1942
Dues Collected	\$ 187,414.10	\$ 887,893.25
Membership in Retirement Annuity Plans	3,163.00	9,172.00
Contributing Boards, Churches, and Institutions in Retirement Plans	1,525.00	10,243.00
Benefits—Relief and Annuity	324,524.66	629,164.91
Income from Investments, Dues, Cooperative Program and Other Sources	539,279.16	1,383,242.18
Total Assets of Board	\$4,604,498.08	\$6,031,213.84

MINISTERS' RETIREMENT PLAN
More than ten thousand ministers, missionaries, denominational workers, and ministers' widows are participating in one or more of the Board's plans, while over twenty-six hundred of these are now receiving benefits from the Board and all of the others are due to receive benefits in the years that lie ahead. The Relief and Annuity Board has already become and is destined to become increasingly a strong stabilizing force in the life of our denomination. It offers a stability of economic security to every denominational worker and employee throughout the Southern Baptist Convention, asking only the cooperation of all that it may render the largest possible service.

Already more than ten thousand churches are participating and more than seven thousand preachers hold certificates of membership. The percentage of pastors enlisted in each state appears below, these figures being as of April 30, 1943.

Maryland	97%
New Mexico	96
Virginia	96
South Carolina	91
Arkansas	85
Georgia	81
Oklahoma	79
Texas	75
Florida	71
Missouri	64
Louisiana	63
District of Columbia	59
Illinois	57
Arizona	53
Mississippi	52
North Carolina	49
Tennessee	47
Alabama	46
Kentucky	37
California	23

The above figures reveal the enthusiastic reception of the Ministers' Retirement Plan by our preachers everywhere, at the same time showing clearly the enlistment work yet to be accomplished. In every district association the goal should be "Every Baptist church cooperating in the Ministers' Retirement Plan and every Baptist pastor a member."

UNENLISTED PASTORS

We still have in the Southern Baptist Convention and in every state thereof scores and even hundreds of pastors who have not been awake to their privilege and duty in connection with the Ministers' Retirement Plan through which plan they have been urged to aid in making provision for their old age or disability.

It is not probable that the churches would fail to cooperate in the Ministers' Retirement Plan if the matter were clearly presented to them. Some of our noble pastors have hesitated to do this lest they be understood to be making an attempt to secure something the equivalent of an increase in salary. In reality this hesitancy need not be, for the churches do not contribute anything that goes to the credit of any particular pastor, but rather the church contributions go into the State Reserve Fund, out of which the members of the plan receive a part of their benefits when they retire because of old age after 65 or because of disability before 65. Many pastors will pass to their Heavenly reward without having retired in either of these ways and in such cases the money paid in by them will be returned to their widows or to their families or estate with interest thereon. Any pastor can present the matter of cooperation in the Minister's Retirement Plan to his church without a semblance of selfishness. He would ask his church to do it for the sake of the entire ministry participating in the plan; for the sake of the entire denomination, and for the progress of the Kingdom of God on earth. A pastor is seeking first the Kingdom of God and His righteousness when he seeks to enlist his church or churches in this Kingdom enterprise of Southern Baptists, which is intended to prevent old age dependency on the part of ministers.

A WORD TO THE YOUNG PASTOR

Young men will grow old if they live long enough and it is remarkably

CAMP SERVICE DIRECTOR HONORS CHAPLAINS

Sponsored by Fred Langley, director of camp service, Mississippi Baptist Convention, a breakfast honoring the chaplains in nearby camps and those in charge of the State Fair chapel was given at the Walthall Hotel.

Brief greetings were given by Secretary McCall, Colonel John O. Lindquist, chief of chaplains branch, Fourth Service Command, and Major Caloway O. White, assistant chief of chaplains, Fourth Service Command, and Fred Langley, director of camp service.

Among those present were:

Colonel John O. Lindquist, chief chaplains branch, Fourth Service Command; Major Caloway O. White, assistant chief chaplains, Fourth Service Command; Capt. G. H. Rientjes, post chaplain, Jackson Army Air Base; Capt. A. C. Stribling, chaplain, Foster General Army Hospital; Capt. Abba Fineberg, assistant post chaplain, Camp Shelby, Miss.; Capt. R. C. Rientzholm, assistant post chaplain, M. O. P., Flora, Miss.; Lt. Com. Morris H. Jones, U. S. Naval Recruiting Station, Jackson; Lt. Henry C. Lane, chaplain, U. S. Naval Training Station, Algiers; Lt. Louis J. Lynch, assistant post chaplain, Jackson Army Air Base; Lt. Edgar J. Buerger, chaplain, Clinton Internment Camp, Clinton; Dr. D. A. McCall, Executive Secretary; Rev. A. L. Goodrich, The Baptist Record; Dr. R. R. Stoker, Executive Secretary, LeTourneau; Geo. L. Suggs, Dixie Adv. Co.; C. B. Sutton, interior decorator; Henry Love, pastor's assistant, First Baptist Church, Jackson; Fred R. Langley, director, camp service.

—BR—

Thomas G. Ashby has accepted the pastorate of the church at Hardy in Grenada county.

true that very, very many of them do live to be old. Ministers who make no provision for their old age usually suffer want. If a young pastor says: "I can wait a while and come in later," let him be reminded that he can do this, but not without cost to himself, even great cost. Drawing old age pensions is like going to mill with corn. One can carry home meal in proportion to the amount of corn put into the hopper. If pensions are paid to men in their old age, preachers, churches and the denomination must supply the grist which produce the pensions. The Relief and Annuity Board takes these contributions of preachers, churches and the Conventions and adds much interest to them; but it cannot create money. Without the contributions there can be no real pensions.

The young men are rapidly coming into the Ministers' Retirement Plan and the age average continues to fall. The young man who is not in the Plan should enroll promptly, and pay his dues with promptness month by month, and the church or churches that he serves should make their contributions with regularity month by month. If to this is added, as will be the case, another amount from the Convention funds, then at the age of 65 or thereafter or earlier in case of total and permanent disability, our preachers need have no anxious care, the provision will be a worthy one.

THE FIRST STEP FOR THE UNENLISTED PREACHER

He should write to his State Secretary for any information that he needs, for literature for his church or churches and for application blanks and church agreement blanks.

When these blanks are properly filled out and signed they should be sent with the first month's dues of the preacher and the first month's contributions from the church or churches to the State Secretary and thus membership will begin in the greatest of all plans ever known among Southern Baptists for the care of aged and disabled ministers.

NOTE: In this report we see the remarkable growth and stability of this plan. Mississippi is not as high in the list by virtue of participation as she should be.

Every church may and should contribute and, therefore, participate in this plan, whether the pastor belongs or not. Most pastors will come if their churches come into the plan. For a church to participate, simply figure 3% of the salary (add 15% to the principal as a basal figure when a parsonage is furnished) and send the designated amount along with other contributions to the office listed below. Blanks may be secured and filled out at any time.

Every pastor should come under the benefits and protection of this very fine plan—we believe God given. Write for blanks or information today!

MISSISSIPPI BAPTIST CONVENTION BOARD

D. A. McCALL, Executive Secretary-Treasurer

Department of Ministers Retirement

BOX 530

JACKSON, 105, MISSISSIPPI

HOW IT FEELS TO BE DEBT-FREE

R. D. Head, President

Southwestern Baptist Theological Seminary

It is a grand and glorious feeling! A seminary free from debt! Money expended on interest now liberated! Energy, consumed in grinding worry on how to meet payments on principal and interest, now turned to other uses! A thrill of a victory immeasurable in its beneficent results, now and for all the future!

A feeling of inexpressible gratitude! Gratitude to Dr. Austin Crouch, Dr. J. E. Dillard, and all the Executive Committee. Yes, gratitude to all the great company of members of the Hundred Thousand Club throughout the southland, who systematically and sacrificially gave themselves to the slaying of old man debt. Without you we could not have seen this day of joyous release.

A feeling of intermingled concern. Are we able to take victory? Will we abuse or use this triumph? If we interpret it as an occasion for slackened effort, diminished giving, it will be our day of doom and not victory.

A feeling of cooperation with and dependence on our Baptist Brotherhood of the South as they bend every energy to full liquidation of the remainder of the debt by December 31. These men will not fail us and we will not fail them. Let every church give its best cooperation to the Brotherhood program.

On to complete victory!

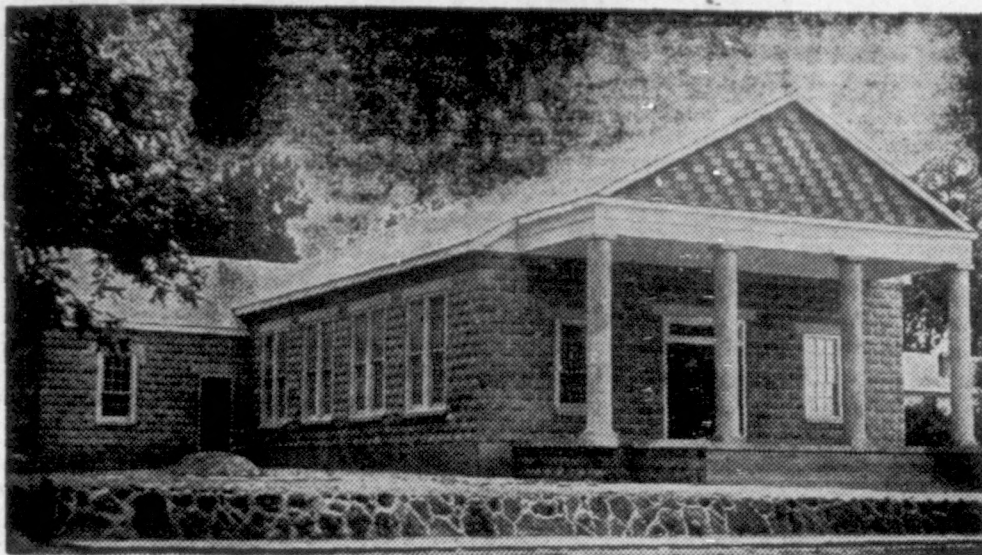
—BR—

Young father: "Pastor, in your sermon this morning you spoke of a baby's being a new wave on the ocean of life."

Minister: "That's right."

Young father: "Don't you think it would have been nearer the truth to have said he is a 'fresh squal'?"—San Jester.

PROOF THAT IT CAN BE DONE

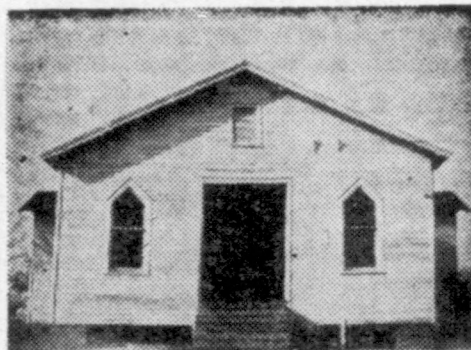


NEW STATE LINE



REV. AND MRS. I. T. HILL

Pastor and Mrs. Hill of State Line and the church they built—one of five churches on a Mississippi rural field which have been blessed by their faithful and fruitful ministry.



OLD STATE LINE CHURCH

RURAL FIELD RESPONDS TO PROGRESSIVE PROGRAM
State Line Pastor Has Led In Developing Churches

Five years ago last March, Pastor John I. Hill and Mrs. Hill moved on the State Line field, assuming the responsibility of six churches—State Line, Mt. Zion, Clara, West Salem, Johnson Creek and County Line. They have given themselves to the development of this field, and God has blessed every effort.

Over 500 Additions

There have been over 500 additions to the six churches with over 400 of this number coming on profession of faith in Christ. A few weeks ago six fine young people offered themselves for special service, to be preachers or missionaries or whatever task God should call them to do.

After three and one-half years, the task grew too large for one man to handle. Clara being a quarter-time church, had grown able to support half-time. They bought a pastor's home. Rev. Hill then resigned Clara and West Salem, leaving them free of debt, after which Bro. V. R. Meadows was called, who formed a new field with Clara as base.

Much Material Progress

The progress of the other churches has been as follows: State Line has erected a \$10,000.00 church building, equipping it with butane gas and an electric water system furnishing warm water for one of the most beautiful baptistries in the state; beautiful pulpit furniture; a nice book case, tables and two dozen Sunday school chairs, at a cost of \$1,628.83. The pastor's home has been remodeled with an electric water system and bathroom complete, at a cost of \$700.00, making a total improvement of all church property \$12,328.83. All improvements have been paid for. In the meantime, the church budget grew from about \$800.00 to approximately \$3,500.00 a year. The entire white population of State Line is 300 with church membership divided between three churches.

Mt. Zion, a rural church near Waynesboro, has installed new pews, tasteful pulpit furniture, carpet for the church aisle, opera chairs for choir, and painted the church inside and out, at a cost of approximately \$1,500.00. The budget of this church has grown from \$3660.00 to \$1,400.00 a year in the meantime.

County Line church has been painted inside and out, has a bank account for the first time in its history. They are expecting to place an order in a few weeks for new pews, pulpit furniture, and other things.

At Johnson Creek they purchased a piano, painted the church building outside, and are reroofing. Johnson Creek also has a bank account for the first time in history.

All of these churches are debt free and have a surplus.

Tithing Plan Adopted

All of the churches in this field have adopted tithing, the Bible plan, as the only method of financing the Lord's work. They have found God's plan

ANSWERING BROTHER LEE

Brother J. W. Lee, in the Record of October 21 on "The Baptist Foundation" calls attention to large gifts to the Texas Baptist Foundation, one made by John G. and Mary C. Hardin and the other by Mr. and Mrs. H. L. Kokernot, and in his article at least creates the impression that these gifts resulted in the establishment of the Texas Foundation. The fact is that the Texas Baptist Foundation was in operation prior to the time the gifts mentioned were made, and because the foundation was so successfully managing assets of approximately \$2,000,000 the Hardins and Kokernots were influenced to create the trusts for Texas Baptist institutions with the Foundation. Therefore, instead of the gifts resulting in the creation of the Foundation, the Foundation so appealed to these persons of large means that they chose it as the medium to administer their large gifts.

The foregoing statements are proven by the following quotations from an address made by George J. Mason, Executive Secretary, The Baptist Foundation of Texas, published by the Education Commission of the Southern Baptist Convention, copy of which I will mail any interested person:

Says Dr. Mason: "Mr. and Mrs. Hardin had been waiting for an agency like the Baptist Foundation of Texas, and very shortly after its creation began to dispense their fortune, naming the Baptist Foundation of Texas both in the Hardin Trust and their will," and

"Mr. Kokernot has made a great demonstration of his confidence and faith in the Foundation by deeding to this corporation more than a million dollars worth of property."

The probabilities are that if a Foundation is established in Mississippi, it will so appeal to persons of wealth that it will secure large gifts as has the Foundation of Texas. It will also appeal to persons who are able to make smaller gifts of from \$1,000 up. \$300,000 of the assets of the Texas Foundation came from more than 5,000 of the ordinary men and women of Texas.

Dr. Mason further states: "In just a few years, due very largely to the creation of the Foundation, our endowment funds have doubled two and a half times over what we had been able to get together during all our previous years of effort and labor."

Brother Lee raises the question of expense. We imagine this same question has been raised every time a forward looking step was up for consideration. It is probable that when it was proposed to establish the Convention Board there were brethren who hesitated because of expense. But where would Baptists of Mississippi be today if they had not had vision for the future and established this central agency through which all our churches can cooperate, and by which we have systemized and coordinated our efforts in the field in which the Board operates? It will require only a very small sum contributed by each institution and cause from its receipts to carry on the work of the Foundation. Surely there is not an informed

always to be the best plan, and recommend to any church or group of churches in the land that the only proof they need to know that His plan will work is to try it.

CHURCHES TO RECEIVE
CERTIFICATES OF AWARD

Certificates of Award are presented by the War Department to the churches, schools and organizations throughout the country from which clergymen enter the chaplains corps. Recognition of the sacrifices made by civilian communities is in the form of an impressive certificate, suitable for framing, which is presented to the church or churches from which the chaplain entered the army. These certificates are lettered in Old English type by Sgt. Walter Nuzbach, who has been detailed from Fort Belvoir to the Office of the Chief of Chaplains for this specialized work.

Application for the certificate is made by the chaplain concerned, and signed by the chief of chaplains. They are then sent to the service commands in which the church or organization is located. If the chaplain has been serving more than one congregation, a certificate is prepared for each. Great interest is evidenced by congregations and officials who receive this emblem of the sacrifice made by them in freeing their ministers for service to our armed forces.

Those who believe in Christian education as it should be—CHRIST in education—may help perpetuate such education by translating their beliefs into generous contributions to the Blue Mountain College endowment fund.

Baptist in the state who does not know that a competent Executive Secretary out in the field will each year secure in cash and property for our institutions many times the salary paid him. At the same time the secretary will secure the writing of many wills containing bequests to our institutions which will amount to ten or twenty times the whole expense account. The expense of the office of the Endowment Secretary in Texas last year was less than 2% of the actual cash and property received, not to mention that during the year he secured the writing of wills which contain bequests to Texas Baptist Institutions of over \$1,000,000. See report of J. W. Bruner to 1942 Texas Baptist Convention.

Here is a field which Baptists have not occupied which offers great opportunities. Since the Mortmain laws were amended religious and charitable institutions in Mississippi have actually received \$131,500. Annuity contracts have been written with such institutions whereby they have received \$52,000. From only five firms of lawyers, representatives of each of the denominations, we know of wills which have been written which contain bequests to religious and charitable institutions amounting to \$265,000. We know of wills which contain bequests to Mississippi College and Blue Mountain College and the Orphanage. Just this week a lawyer from a county in Mississippi who is chairman of the Association Bequest Committee stated he had recently written a will which included a bequest of \$15,000 to the Baptist Orphanage.

O. B. TAYLOR.

DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate

All eight pastors, directors, local workers and twenty-seven outside workers from other sections of Mississippi and Nashville, Tenn., who helped in the successful enlargement campaign in Lebanon Association, September 26-Oct. 1.



Record For September

We are happy to report 570 study course awards issued during the month of September. These came from twenty-four of our seventy-one associations, namely—Calhoun, Chickasaw, George, Grenada, Holmes, Jeff Davis, Lauderdale, Lebanon, Leflore, Oktibbeha county, Pike, Pearl River, Rankin, Scott, Tallahatchie, Walthall, Wayne, Winston, Yalobusha, Yazoo, Attala, DeSoto, Gulf Coast, Lawrence.

Sixteen new unions have been organized during the month of September—three Story Hours, four Juniors, two Intermediates, three Young People, four Adults.

Mt. Olive, Mississippi Association, Enlarges Work

Thanks to Mrs. P. E. Reardon of the Mt. Olive church in Mississippi Association for the report of their enlargement from a two union training union to the fully graded union. Mr. H. A. Young has been elected to the office of director, and the interest in the work grows as new life is injected into the work. Congratulations and best wishes.

We welcome Miss Annette Cockern to our director family. Miss Cockern is the newly elected director for the Hazlehurst church. She has had former experience and the Training Union should make steady progress under her leadership.

Miss Duncan Takes Over in Adams-Franklin

Many of our Training Union people in Mississippi know Miss Era Duncan as she has been one of our summer workers for several years. Her friends will be glad to know that she has been honored by her association in her election to the office of Associational Training Union director. Miss Duncan is zealous and capable. The work will go forward under her leadership. She succeeds Mr. T. J. Boyd of Natchez who during the last year promoted a good program in the association. This is a large association covering two counties, hence is not as easy to serve as some others, but through the work of the group

directors and department leaders the work will go forward in a fine way.

Derma Elects

New officers for the coming year for the Derma Training Union are as follows: Director, Mrs. Ernest E. Barton; associate director, Mrs. L. G. Hollis; secretary, Miss Charley Grace Hardin; pianist, Mrs. Watt Mabry; chorister, Miss Irene Langston; group directors, Mrs. C. S. Waller, Mrs. Agness Sargeant; Junior leader, Mrs. M. W. Lauderdale; Intermediate leader, Mrs. J. L. Morgan; Young People's Council, Miss Dick Hawkins; Adult president, Mrs. George Mabry, Sr. They have recently studied the manuals in each department and hence are starting off the new year in "high." Thanks to Mrs. Barton for this good report.

Belzoni Intermediates Have Interesting Bible Drill

Miss Edith Taylor, educational director Belzoni Baptist Church, reporting for the Training Union gives an interesting Bible drill conducted by the Intermediates in a recent meeting. This drill was in the nature of a "banquet." The reminders were the favors, and to make the program more realistic they served lemonade and small sandwiches. Old truths in new dress is the style of the day in every line, so why not make the programs attractive in Baptist Training Union? Congratulations, Belzoni Intermediates. We are glad to pass this idea on to others.

Grenada Adults Have Installation Service

The Adult Union of the Grenada church after electing new officers for the year had an installation service which impressed the officers with the importance of their work. We are indebted to Mrs. J. C. Calk for giving us this word about their organization. The following are the officers for the year:

President, C. W. Briscoe; vice president, L. W. Russell; secretary, J. C. Calk; social leader, Mrs. J. C. Calk; B. R. L., Mrs. Ruby Hudson; missionary leader, Mrs. G. F. Deaton; group

captains, Mrs. E. R. Green and W. T. Turner.

CHAPLAIN SENDS GREETINGS

Chaplain N. B. Saucier sends the following message:

This is a very nice post with a capacity of the average camp. It is a contrast to the desert country. The trees on the hills are colorful and beautiful now. It is nice to be back in buildings and a chapel after nine months out in the open using any makeshift available place for worship. . . .

I am sorry not to be able to attend the state convention this fall. I trust it will be possible for all Mississippi Baptists who are in the service now to attend the Baptist State Convention of 1944. That may be a little too optimistic for some but not for a Christian who is trusting in God for the victory.

I find that another Mississippi Baptist has occupied this chapel ahead of me, Chaplain Ferguson. I don't know when he was here or where he is now but would like to see him. Mississippi Baptists are well represented in all parts of the land, both in the chaplaincy and other branches of the service. . . .

May the peace that Jesus gives be fully realized in every heart. (Phil. 4:13).—Indiantown Gap, Penna., 305 Inf. 77th Div.

TEN BEST BOOKS

1. "The Intention of Jesus"—Bowman.
2. "God in Our Public Schools"—Fleming.
3. "The Highway to God"—Sackman.
4. "The Living Past"—Cyrus Gordon.
5. "Keep Your Faith"—Gonweun.
6. "Around the Cross"—R. C. Campbell.
7. "John and His Five Books"—J. B. Tidwell.
8. "Sermons on Revelations"—Clovis Chappell.
9. "I Forgot to Say"—Borham.
10. "Napoleon"—Emil Ludwig.

J. D. RAY, Starkville.

LITTLE CHURCHES

By Margaret Moore Jacobs

I like little churches. Somehow their slender steeples make me think of fingers pointing toward God. I like to hear church bells ringing on Sunday morning, and on prayer meeting night.

Had you ever stopped to think about it—our country had its very beginning in little churches? As soon as those colonial forefathers of ours had cleared a home for themselves in the wilderness, the first thing built was a little church. It was the center of the community. Thus it has been down through the years. Little churches have been the social, cultural and spiritual centers of our lives.

Maybe our choirs are not big-city-trained, paid grand opera stars. They sing because they like to sing. God gave them voices, and they are appreciative. But somehow I believe some of these very old hymns are the self-same ones that celestial choir is going to sing "Up There."

Our sermons do not deal with the latest political scandals; just that peace and happiness and faith—those things we need to live with every day.

Our ministers are not just ordinary preachers. They call us by name. They are glad when we are happy, and sorry when we are troubled over something. Their creed is that simple one of love, like that First Minister who came before them. According to my way of thinking, there are some mighty big preachers in little churches.

I love my little church. The holly tree outside where daddy took me one Sunday morning with all my ruffles and lace, and spanked me because I did not want to stay to church. I did not mind the spanking so much, but he made me go back before the whole congregation with my eyes red. The pulpit faced the front door then, and I knew Mr. Cavett, the preacher, could tell I had gotten a spanking. I have always wanted to stay to church ever since. Here's where we stood and said, "I do," when we were married. There's your little church. You love it, too. The memories it holds dear—to you!

And those little churchyards on the hill, where those "Grans" and "Annies" of ours are sleeping. They left us a precious heritage. We must carry on!—Religious Digest.

OVERSEAS CORPORAL READS RECORD

I am a reader of the Record and enjoy it very much. Being overseas, the paper is late getting to me, but I am always glad to see it arrive. I always try to pass it on to someone else.

Where I am stationed and the kind of duty I am doing it is a hard matter for me to get to attend service. Therefore, the Record is really worthwhile to me.

Since I am better than a thousand miles closer to the mainland I would like to have my paper sent to my new address as I would get it much sooner.

I have been overseas better than a year and a half, and through the Record I can learn what the churches in my home state are doing. Hope it keeps coming with prayers from all the praying people.

Yours sincerely,
CPL. ELLIS W. SMITH,
% Postmaster, San Francisco.

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

We Went to the Fair!!

Yes, sir, we went to the Mississippi State Fair at Jackson held in October! And we went to the grandstand performance at night and saw all that was put on there. There were men, women, bears and dogs performing. Some sang, some clowned, some did acrobatics, some only aided, some played instruments, etc., etc. But all had a part in the program that was put on for the entertainment of the crowd.

While we were sitting there looking and listening to it all, we began to think of Sunday school work and workers, and some things were very apparent that we thought of in connection with a great, going, successful Sunday school. While sitting there we made written notes of some things and mental notes of others. We are passing them on for what they may be worth to our fellow-helpers in the Sunday school work.

They Knew Beforehand

It was very evident that every one taking a part—whether man, woman, bear or dog—knew well beforehand what he was to do. It was not a matter of waiting until reaching the place of action before knowing what was to be done.

Then we thought of the many officers and teachers of Sunday schools who also know before getting to church what they are to do, but we could not but think of the many who seem to make little or no advance preparation and, therefore, are utterly at a loss when time comes to begin. To know beforehand what is to be done gives a feeling of confidence as well as lending to the success of the task.

They Knew How

We were also greatly impressed, as we watched the grandstand performance, that each one participating not only knew beforehand WHAT to do, but also knew HOW to do it. That was so easy to see because they did it so skillfully. We naturally raised in our mind the question WHY? Then, it seemed to be answered with one word, "trained." They knew because they had been trained. How simple an answer to such an important matter! That's true everywhere. Then we thought of the hundreds of Sunday school officers and teachers who have had so little training—many of them none. Hundreds of schools do not have even one training class during a whole year—and yet some wonder why we do no better than we do. Yes, if we know how we must train and be trained.

Cooperated Perfectly

It was an exhibition of perfectly coordinated action. There was unity of operation, and even of thought, as they went through all the acts of the program. Each one cooperated perfectly, and without that the entire program would have been a dismal failure.

That reminded us of the need of hearty cooperation on the part of officers, teachers, pupils for the best Sunday school. They must work together for the best results. This made easy what would have been hard tasks. If all work together for the promotion of a great school program,

achievements are possible that cannot be so without it. And how fascinating it was to see that great group of people acting as one in perfect unity of action.

Encouraged Each Other

Another very fine and easily noticeable thing was the fact that they encouraged each other. That seemed to help all—men, women, bears, dogs. All need encouraging at times, and we can do not many things that will be so helpful in stimulating action as to encourage each other.

The older we get the more we see the need of this fine quality in Sunday school leaders encouraging others in the school. Many times there are young and new workers, and words of encouragement from the leaders will pay mighty big dividends.

Rejoiced in Other's Success

This was so fine! As one drew round after round of applause from the thousands in the grandstand, the associates also applauded, and gave every evidence of rejoicing at the success of the other. No jealousy. Isn't that fine?

Then, we thought of how good that same fine quality is for the Sunday school people. Be glad when the other fellow succeeds! Rejoice at your neighbor's success! It will go a long way in getting the maximum results from all those in the school. That's Christianity.

Believed in Each Other

As we watched this program, we noticed that not only did they encourage and rejoice, but they also had confidence in each other—believed he could do it. There was no waiting with outstretched arms to catch in event of a fall or a misplay, but each knew the other would do it. They believed in each's ability; not in the boastful, egotistical manner, but in that confident way that comes from success attained through thorough preparation and regular training.

How we did long for that same principle to operate in our many Sunday school workers. Jesus believed Simon Peter could do something, even when it looked very doubtful. But Christ never gave up on him, and because of this confidence Peter got to be a real man one day. Yes, believe in your people; they can do many things if they will try, and our confidence in them will get them to try things for Christ's sake.

Did Different Things

And, not all those performing—men, women, bears, dogs—did the same things, but all did something. Some had the parts of stars, others were only assistants, but all did something. That's the way it should be in our Sunday schools. All cannot do the same things—is not so intended—but all can do something. How inspiring it was to sit and watch dozens putting on a great program, and with not all doing the same thing, but with each doing his part, whether large or small, so that at the close of it the people rejoiced. Each Christian has a part in God's work.

—BR—

J. B. Flynt has accepted the pastorate of Bethesda church in Hinds county.

SPIKES IS PASTOR AT ISOLA AND ST. BAYOU

I have recently changed pastorates. I am just beginning my work with Isola and St. Bayou churches, Deer Creek Association. I am delighted with the open-hearted reception we have received from these people.

I have just had the pleasure of one Sunday's services at each church. We feel that we have a splendid beginning, we had good crowds and some additions at each place, one for baptism. This is a field of promising possibilities.

In coming to this field I severed my connection with one of the most delightful pastorates I have ever had, composed of Slate Spring, Calhoun Association, New Hope and Bethel, Zion Association. I was privileged to witness a steady growth among these churches during my connection with them. There is as much practical Christianity and genuine orthodoxy among these churches as any group of churches I know.

J. M. SPIKES.

—BR—

In the Saturday Evening Post of October 2 is an article well worth reading. The title is, "Bible Study," by Pete Martin. It is an interesting story of the work of the Gideons and the American Bible Society.

Those who believe in Christian education as it should be—CHRIST in education—may help perpetuate such education by translating their beliefs into generous contributions to the Blue Mountain College endowment fund.

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Dr. Harry P. Stagg, Executive Secretary of New Mexico Baptists, writes in the joyful news that New Mexico Baptists are out of debt. Thus, one by one as institutions and conventions, we approach the day of a debtless denomination. Certainly Mississippi Baptists must join this group.

We again call attention to the fact that our books for the Convention year close Sunday, October 31, and all monies should be in by that time if you want your church figures to be published.

—BR—

IN MEMORY OF OUR BROTHER WHO PASSED AWAY ONE YEAR AGO
OCTOBER 25, 1942

Dear brother, one year has slowly slipped away since you left us. It has been an endless chain of lonely days for we have missed you in so many ways. We have longed again your face to see. We have thought of you so much sometimes it seems you're really here with your tender smile, so true, so patient all the while. We miss you more as the days go by. You meant so much to us. There is a vacant place in each of our hearts, that no one else can ever fill. We shall hope—we shall pray that we shall be reunited some day.

E. L. BAXTER, Brother,
BESSIE HALL, Sister,
ANNIE MELVIN, Sister,
ROSA STEPHENSON, Sister,
RUBY GANDY, Sister,
ESTHER WHITE, Sister.

DEBTS AWAY!

Mississippi Baptists actually owe for the \$156,500 bonds outstanding. We have no accumulated monies in this account. We have put all such receipts out in taking up the \$385,900 paid for the last 3-4 years. In addition the interest paid has totalled approximately \$100,000, for this 3-4 year period.

We must actually raise \$156,500 with which these bonds will be refunded. It can be done! It is a task worthy of the best from the people of God!

MISSISSIPPI BAPTIST
EDUCATION COMMISSION

Department of Now Club

Box 530

Jackson, 105, Mississippi

SUGGESTED PROGRAM FOR THE MISSISSIPPI BAPTIST CONVENTION

(Continued from Page One)

- Mize.
- 11:05—Baptist Hospital—Mrs. Karenza Gilfoy.
- 11:25—Baptist Record—A. L. Goodrich.
- 11:45—Relief and Annuity—Norman Cox.
- 12:15—Adjourn.
- Wednesday Afternoon
- 1:30—Devotion—Chester Quarles.
- 1:40—Baptist Student Union—Miss Garcia.
- 1:55—Sunday School Work—T. L. Holcomb.
- 2:30—Baptist Training Union—Auber J. Wilds.
- 2:45—Announcements.
- 2:50—State Mission Board Report.
- 3:20—Christian Education Report: Blue Mountain College, Mississippi College, Clarke College, Woman's College, Ministerial Education—M. P. L. Berry and Howard E. Spell.
- 4:25—Radio Committee Report—Claude B. Bowen.
- 4:45—W. M. U. Period.
- 5:00—Adjourn.

Wednesday Evening

- 7:00—First Church Choir.
- 7:20—Red Cross Message.
- 7:30—Report on State Missions—D. A. (Scotchie) McCall.
- 8:25—Song.
- 8:35—Seminaries: Baptist Bible Institute, Southern Baptist Theological Seminary, Southwestern Baptist Seminary—John W. Shepard.
- 9:15—Christ in the Camps—Solon L. Cole.
- 9:30—Adjournment.
- Thursday Morning
- 8:30—Devotion—W. H. Shirley.
- 8:40—Reading of Minutes.
- Miscellaneous Business.
- 8:50—Report of Baptist Bequest Committee—O. B. Taylor.
- 9:00—Report of Historical Society—J. L. Boyd.
- 9:15—Resolutions Report.
- 9:30—Committee on Nominations.
- 9:45—Report on Baptist Brotherhood—R. A. Springer.
- 10:15—Committee on Time, Place and Preacher.
- 10:20—Report of Special Committees.
- 10:30—Miscellaneous Business.
- 10:40—Address—D. Swan Haworth.
- Final Adjournment.

SIGNIFICANT MEETING OF THE FOREIGN MISSION BOARD

(Continued from Page One)

heavier missionary budget necessary. With the necessity for keeping our work intact in all mission fields, the greatly increased cost of living, and the task of reconstruction, Southern Baptists will need to provide more money than ever for world missions. Secretary Marshall, in charge of missionary personnel, outlined his plans. We believe that the program looking toward the enlistment and development of multitudes of young people in missionary service is one of the most significant steps taken in recent years by the Board.

THE COMMISSION is growing in favor with Southern Baptists. Every week we are receiving lists from churches which have placed our world mission magazine in the budget for

another year. Secretary Maddry has set 100,000 subscriptions as our goal by 1945.

All visitors were pleased with the new home of the Foreign Mission Board. The building is so well adapted to the needs of the Board that President Jenkins expressed the conviction that God must have directed the contractor to that end when the building was being constructed some years ago. The Board greatly regretted that Mrs. Bottoms of Texarkana, Arkansas, could not be with us on this occasion. The gift of Mrs. Bottoms and her sainted husband made possible this lovely home.

The formal dedication address was delivered by Professor H. Cornell Goerner, Department of Missions, Southern Baptist Theological Seminary. Dr. Goerner drew some lessons from Numbers 14, relative to the failure of the Israelites to occupy the Promised Land. They failed because they did not count the cost, they were controlled by an emotional enthusiasm, they lacked faith in God. Dr. Goerner stressed the importance of building up reserves of men and money, of making long-range plans for the significant days and years ahead.

In his report to the Board, the most incisive statement of the work of the Foreign Mission Board we have heard, Secretary Maddry discussed such questions as economy, rehabilitation, study of missions, missionary personnel, training of all new missionaries in elementary medical care, specialized training for new and first-term missionary, World Emergency Relief, THE COMMISSION, keeping the missionary forces intact, Baptist houses in colleges and hospitals, special stress on the Co-operative Program, Hawaiian and Southwest Pacific missions, wills and annuities, missionaries emeritus and regional secretaries.

—BR—

MEMORIAL TO THE MISSISSIPPI BAPTIST CONVENTION

(Continued from Page One)

year shall report the same to the next annual session of the Convention; and said agency shall be prohibited from contracting any further indebtedness until all debts previously acquired shall have been paid in full, except as specifically authorized by the Convention.

Section 3. When any proposal to borrow money, or make debts of any nature, shall come before the Convention, whether a direct action of the Convention is contemplated or whether the proposal be to permit an agency to borrow above the ten per cent of its annual operating budget (as authorized in Section 2), it shall be required that the said proposal to borrow shall stand over for a period of one year, in which time it may be presented to the churches composing the Convention for their direct consideration; and when the proposal shall be again brought up at the next Convention session after one year has elapsed, the Convention then shall be able to make indebtedness only as provided in Section 1 (that is, the Convention may only borrow as much as is authorized by the cooperating churches).

Further Request

We respectfully request, further, that the Mississippi Baptist Convention send a memorial to the Southern

A. O. MOORE

Dr. A. O. Moore, 60, who recently retired as pastor of Procter Street church, Port Arthur, Texas, died last week in Scotland Neck, North Carolina, after a lingering illness.

Dr. Moore entered the ministry 32 years ago after attending college in Mississippi and Tennessee and graduating from the Baptist Seminary in Louisville, Ky. His first pastorate was in Scotland Neck, North Carolina, where he met Mrs. Moore, and married her 30 years ago.

Dr. Moore assisted in establishing the Procter Street Baptist Church, Port Arthur, Texas, six years ago, prior to which he served more than seven years with the First Baptist Church. Because of ill health he resigned as local pastor on Sept. 1, 1943, and for some months had been in Scotland Neck attempting to regain his health.

He had served as president of the Port Arthur Ministerial Alliance, as moderator of the Southeast Texas Baptist Association for several years, and as chaplain of the American Legion post and a Texas guard unit here. In World War I he served as a chaplain overseas.

He is survived by his wife, a daughter, Mrs. Robert Hoppe of Alameda, Calif., two sons, Bruce Moore, a naval reserve attending Rice Institute in Houston, and Chief Warrant Officer Jack O. Moore, stationed at Phoenix, Ariz.; a granddaughter, Kate Moore of Phoenix; a sister, Mrs. L. E. Lowe of Memphis, Tenn., and three brothers, Dr. N. A. Moore, instructor at Simmons University in Abilene; Will Moore of Oxford, Miss., and Chester Moore of Memphis.

(Editor's note: Dr. Moore was a Mississippian, reared in Lafayette county.)

—BR—

TOMMIE TALBERT ORDAINED

Bro. Tommie Talbert, the son of Rev. A. W. Talbert, was set aside to the full work of the gospel ministry on Monday evening, August 23, 1943. The call for his ordination came from the Hickory Ridge Baptist Church, Rankin county, which had extended a call to him to become their pastor.

On Friday afternoon preceding the formal ordination, the candidate was examined by a presbytery composed of

Baptist Convention to be considered in its next annual session, which memorial shall petition the Southern Baptist Convention to embody an amendment in its constitution which shall contain the substance of the amendment herein proposed for the Mississippi Baptist Convention constitution.

Respectfully submitted,
Copiah County Baptist Association,
T. W. Green, Moderator,
M. P. Jones, Clerk.



1. Who was the last king to reign over the twelve tribes of Israel, and what was he famous for?

...

2. Can you name the two trees which supplied the two most valued crops to the people of Palestine?

...

3. What was the name of a woman (beginning with the letter 'D') who was known as a wise and heroic judge?

...

4. What was the difference between the money as used in Old Testament times?

...

(Correct answers on Page Fifteen.)

D. A. McCall, W. A. Bell, I. F. Metis, Percy Cooper, A. W. Talbert, B. H. Benton, Auber J. Wilds and the writer. The presbytery was well pleased with answers given, and recommended to the Davis Memorial Baptist Church that she proceed with the ordination.

Preceding the ordination proper, the candidate was again examined publicly, on his conversion, call to the ministry, etc., led by Bro. McCall. The ordination sermon was preached by the candidate's father, Rev. A. W. Talbert and the charge was delivered by his lifetime friend, Deacon Auber J. Wilds.

Davis Memorial Baptist Church would commend this talented young man to the brotherhood and to the churches. He is now in Mississippi College preparing himself for the work that he feels the Holy Spirit has called him.—A. Sidney Johnston.

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**Mather School of Nursing
Southern Baptist Hospital
New Orleans, Louisiana**

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for October 31
BIBLE TEACHING ON
ABSTINENCE

I. The Sin of Nadab and Abihu.
Leviticus 10:1, 2.

Get your Bible and read this passage. Nothing wrong with the passage, and it teaches a great lesson, or, rather, it teaches a cluster of lessons; but what it has to do with the sin of drinking to excess, I declare I do not know. Believe it or not, I studied this passage till my eyes refused to focus, but I never saw any connection between the teaching of the passage and the subject of the lesson.

Nadab and Abihu were guilty of the sin of presumption. No one asked them to offer incense to Jehovah. They illustrate the fact that fools rush in where angels fear to tread. Perhaps their action here was of a sort with that of the man who presumes to preach without a call from God, and with that of the woman who presumes to teach a class of children the word of the Lord without the spiritual qualification which is the prime essential to this great work.

Nadab and Abihu disregarded God's appointed time for the offering of incense. They proceeded with no warrant from the Lord for their action.

Again, they offered strange fire, and that means that instructions had been given as to where the fire for the burning of the incense offered to Jehovah should be obtained. They substituted for God's provision something else, just as people may substitute for God's provided mode and method of baptism something else they think as good.

They departed in their worship from the plain word of Jehovah, after He had instructed them as to the worship which pleased Him.

II. A Word of Warning to Christian Workers. Leviticus 10:8-11.

Read the passage. It is Jehovah's word spoken to the priesthood. But I have a feeling here that the word is to the priesthood, the school of the prophets, to the members of the clergy, the ministers, not only, but to all who would set themselves to teach others the Christian way. The priests of the Old Testament were representative of the whole people. The prophet, the preacher, under the New Testament way represents the whole body of God's people. He is to be better than they, but they are to be just as good as he. Hence, anything that the word of the Lord prohibits to them, in the field of morals, that is, may be regarded as being prohibited to the whole company of believers.

The Almighty has prohibited the drinking of intoxicating liquors to the leaders of His people, and the Lord knows what He is doing. If there were no other reason than the bare word of the Lord, that ought, for any servant of His, to be enough; but what He has here prohibited is a practice the indulgence of which robs a man of his ability rightly to

worship God acceptably or to perform any other high class activity in the best and most expert manner.

III. The Word of the Lord to Public Officials. Proverbs 31:4, 5.

First of all, read this proverb. It is a word as to the indecency and unseemliness of drunkenness in kings. It is perfectly legitimate to apply the proverb to officers in our government in any of its departments. They are all representatives of the people. If you and I vote for a man and cause his election to either house of our legislature, he carries us with him when he goes there. If he gets into the gutter, we get into the gutter. If he becomes notorious, we become notorious. If our sheriff shuts his eyes to certain breaches of the law, or even holds out the itching palm to the purveyors of the implements and instruments of vice, so that he accepts a bribe to allow our county to become notorious as a corner in which night spots are wide open and panderers to vice ply their trade unrebuted, you and I take our part in the vicious reputation our county acquires.

IV. God's Directions for the Rearing of the King's Herald. Luke 1:13-16.

Read it carefully. It is the word of the Almighty giving directions as to the rearing of one who is to be the messenger of the king. If the requirement in his case was that he was to be sober, not one whit less is it important that the heralds of the present day should be equally so.

—BR—

Durham, N. C.—(RNS)—A new and unique type of religious census, which is designed to operate on a permanent basis and remain up to date at all times, has been inaugurated here under the sponsorship of the Durham Council of Churches. Pointing out that because of shifting populations due to the war, religious surveys often are out-of-date by the time they are completed, the council has employed a permanent religious census director who will work on a part-time basis. The city has been divided into 25 districts, in each of which zone and block "wardens" have been named to serve on a voluntary basis. These leaders are responsible for reporting any new persons who move into their areas as soon as the move is made. They also will report families who leave the neighborhood. Religious preference and other information of the families are listed, and the reports are soon followed by representatives of the churches.

Stockholm (By Wireless RNS)—Further proof of German nervousness in Norway has been reported here. When a train arrived in Oslo, a German officer and four soldiers boarded it and declared that, according to information that had been relayed to them, they had learned that the Communist Anthem, the Internationale, had been sung at one of the stations reached earlier. Those responsible were ordered to surrender; otherwise, it was threatened, all passengers would be arrested. Investigation showed that some clergymen on board the train had sung psalms which the Germans reported to be the Internationale.

The Baptist Intermediate Sunday school class of New Providence church of the Copiah Association met and elected the following officers: President, Howard Applewhite; vice-president, Carroll Applewhite; secretary, Nell King; reporter, Lena Shelton.

SOCIAL QUESTION NEEDS REORGANIZING

The social question in America is the greatest question the church, the school and the government have to consider today. We know how we are going to win the war and have some idea how we are going to write the peace but somehow we have not quite understood how we are going to correct the social evils of the day. But whether we have any definite solution or not, the time is here when we must face the facts and shoulder our part of the responsibility. There is no use to win the war or write the peace unless it can be set up in a higher standard of living, socially, morally and religiously. Suppose we win the war without God, then we will have lost more than the loss of our boys and girls would be. Suppose we write a peace and try to establish it in an immoral, liquor-soaked, money-mad irreligious world, then we have done exactly what the devil wants us to do; win a victory and write a peace with him in power.

But, in considering this 20th century social question, we as dads and mothers, have the following facts before us:

1. We don't know whether to send our children to school or not, when in many of our schools they are taught openly to dance and drink, also by precept and example they are taught to smoke, gamble and swear.
2. We don't know whether to permit our children to attend the social functions of the community or not, whether church or school, lest they play the game, "follow the leader," and be found after midnight parked by the roadside or hid in some cheap hotel room.
3. We don't know whether to permit our children to listen to a radio program or not, lest they hear in the program how some man ran off with another man's wife, or similar situations.
4. We don't even know whether or not to permit our children to listen to the news, lest the first piece of "big news" they will hear is praise for beer.
5. We don't know whether to permit them to attend a picture show, lest they will hold the lucky number on "bank night."

Most of the above mentioned evils, with others, are only the natural outgrowth of home conditions. You can't build a house by starting at the top, neither can you straighten a tree after it is grown. The home has always been the foundational structure of every civilization and whatever you try to develop or destroy, with school, church or law, had its beginning in the home. So the only real solution to the social question of the day is a re-organizing, a re-standardizing and a re-Christianizing of the American home. This cannot be done as long as we consider the home only a place to stay and not a place to live. ("It takes a lot of living in a house to make it home.") It can be done if we will rediscover our positions in the home as dads and mothers and then assume our responsibilities toward our children. Provide a place for children to stay as well as a place for them to go. Watch over the children yourselves instead of expecting the police to watch them.

S. P. POWELL.

(This excellent social service report

ATTENTION! JONES COUNTY BAPTISTS Bryan Simmons, Moderator

We have just closed a helpful session of our Association. Good reports were made and progressive plans were laid. We are looking forward to another good year. The last subject discussed was Law Enforcement with special emphasis on the Beer Election to be held Nov. 2nd. As your newly-elected Moderator, I make this appeal to you. Plan to go to the polls, take your neighbors with you and vote beer out of Jones county. Christians of all denominations are joining in the effort.

Lauderdale county did this recently and the chief of police told me arrests and cases of juvenile delinquency have decreased fifty per cent, and business is on the up-grade.

Many Mississippi counties have voted beer out and have profited thereby.

This move was started in our county by a group of young business and professional men. They are homemakers and believe that beer is a menace to their children as well as to others. The effort is being promoted by pastors, teachers, mothers and business men—those who have the welfare of the people at heart. Recently Jones county nominated for sheriff a man who had proven that he would seek honestly to enforce the laws. He says one of the best ways to help him is to vote out beer. Two highway patrolmen, working in this section, have wished us success. Our vote was a pledge of our co-operation. Let's start them right out and then help them carry on.

Before the present war started, Jones county won an election on this proposition (only to have it thrown out on a slight technicality); so it will not be unfair to the soldier boys to vote it out now. To vote it out means protection for their younger brothers and sisters.

God favors total abstinence. Follow Him and right will prevail.

When you vote put your cross mark in the brackets on the line with the expression, "FOR THE PROPOSITION."

Talk, Pray, Vote, Enlist Others and we shall win.

—BR—

"Must I stick this stamp on myself?" asked a woman in the post office.

"You may if you wish," answered the clerk. "However, it will accomplish more if you stick it on the envelop."

—BR—

Stranger—Are you still looking for your roller skates?

Tommy—No, my brother found them.

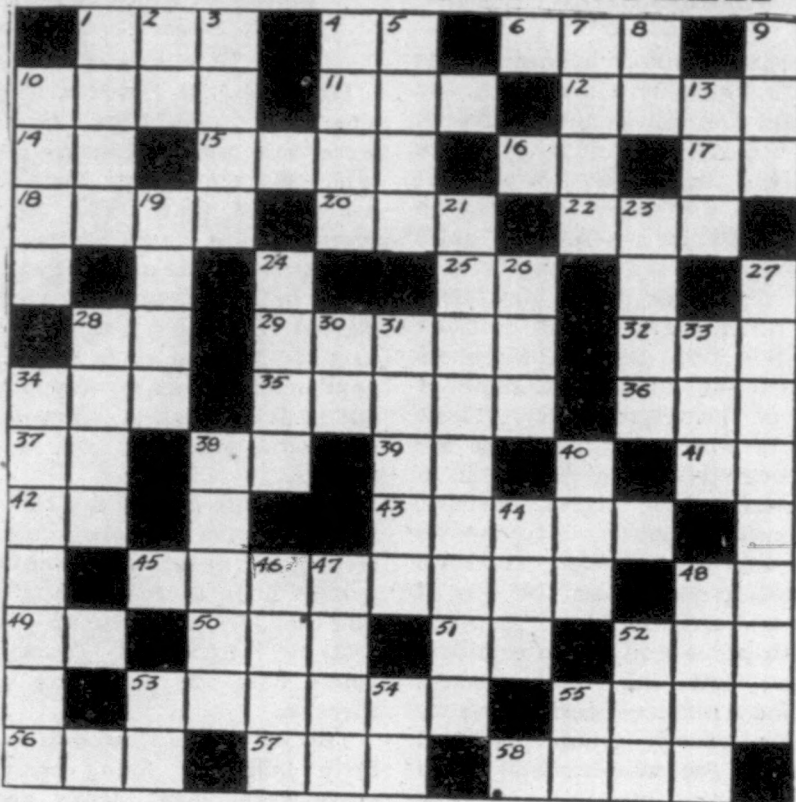
Stranger—Well, now what are you looking for?

Tommy—My brother.

Those who believe in Christian education as it should be—CHRIST in education—may help perpetuate such education by translating their beliefs into generous contributions to the Blue Mountain College endowment fund.

was presented to the Pearl River Association and is published at their request.—Editor.)

OUR CROSSWORD PUZZLE



Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.—Matt. 19:21.

ACROSS

- 1 "... my people go," Ex. 5:1.
- 4 "... good thing will he withhold," Ps. 84:11.
- 6 "speak every ... truth," Eph. 4:25.
- 10 "and ... and follow me," Matt. 19:21.
- 11 "did not ye ... for yourselves," Zech. 7:6.
- 12 "He that giveth unto the poor shall not ...," Prov. 28:27.
- 14 Average.
- 15 "... for the day," Joel 1:15.
- 16 "he ... kind-unto the unthankful," Luke 6:35.
- 17 Diphthong.
- 18 "... those things which are above," Col. 3:1.
- 20 "known by ... own fruit," Luke 6:44.
- 22 "all seek their ..." Phil. 2:21.
- 25 And.
- 28 Judge advocate.
- 29 City of the tribe of Asher, Josh. 19:29.
- 32 A city of Benjamin, I Chron. 8:12.
- 34 "... love ye your enemies," Luke 6:35.
- 35 "Look not ... man on his own things," Phil. 2:4.
- 36 "every ... also on the things of others," Phil. 2:4.
- 37 Recording secretary.
- 38 "... I my brother's keeper," Gen. 4:9.
- 39 Established church.
- 41 General secretary.
- 42 Old Testament.
- 43 "not the ... which are Jesus Christ's," Phil. 2:21.
- 45 Belonging to some one else.
- 48 Grand duke.
- 49 "... went away sorrowful," Matt. 19:22.
- 50 Wrath.
- 51 Tantalum.
- 52 "... to them that are at ease," Amos 6:1.
- 53 "They that trust in their ... and boast," Ps. 49:6.
- 55 "give to the ..." Matt. 19:21.
- 56 "as swift as the ...," I Chron. 12:8.

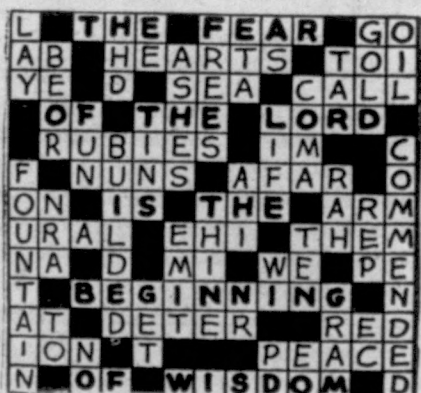
SELFISHNESS

- 57 Bachelor of laws.
 - 58 "sinners also ... to sinners," Luke 6:34.
- Our text is 1, 4, 6, 18, 20, 22, 34, 35, 36, 45 and 53 combined.

DOWN

- 1 "if ye ... them which ... you," Luke 6:32.
- 2 Printers' measure.
- 3 Tree of the East Indies.
- 4 Border-town of Zebulun, Josh. 19:13.
- 5 Almost oasis.
- 7 "sinners ... love those that love them," Luke 6:32.
- 8 Western continent.
- 9 Piece out.
- 10 "... thy bread upon the waters," Eccl. 11:1.
- 13 "How ... I, except some man should guide me," Acts 8:31.
- 19 State (Fr.).
- 21 "neighbour cometh and ... him," Prov. 18:17.
- 23 "if ye lend to them of ... ye hope to receive," Luke 6:34.
- 24 "if ye do good to ... which do good to you," Luke 6:33.
- 26 "love ... neighbour," Matt. 5:43.
- 27 "... Your ways," Hag. 1:5.
- 28 "first in his own cause seemeth ...," Prov. 18:17.
- 30 Oil of vitriol.
- 31 "and ... his brother have need," I John 3:17.
- 33 Irritate by persistent scolding.
- 34 "Where is Abel thy ..." Gen. 4:9.
- 38 Girl's name.
- 40 Being.
- 44 Assyrian war god.
- 46 Verbal.
- 47 "... them how great things," Mark 5:19.
- 48 "But whoso hath this world's ..." I John 3:17.
- 52 "brother offended is harder to be ..." Prov. 18:19.
- 53 "... are laborers together," I Cor. 3:9.
- 54 Terblum.
- 55 Protestant Episcopal.

Answer to Last Week's Puzzle



DID PAUL SPEAK FOR THE LORD?

P. I. Lipsey

Occasionally some have stumbled because they misunderstand the words of Paul. Peter said that some of the things which Paul wrote are "hard to understand, which the ignorant and unsteadfast wrest to their own destruction, as they do also the other scriptures." It is nothing against the scriptures that some parts are difficult to understand. Not all of the Bible was intended for little children. Some of it was meant for mature minds, as other books are. If there were none which was difficult to understand, our minds would not develop. And Peter says about those passages of Paul which were hard to understand that they were written "according to the wisdom given unto him."

The particular words of Paul we have in mind here are found in the seventh chapter of First Corinthians. These people had written him about certain questions which had arisen among them about the marriage relation, especially that between a couple one of whom had become a Christian and the other had not, but was still a heathen.

In answering this question he first tells them of the sacred and binding relationship of marriage. He says that fundamentally marriage is not to be dissolved. And he says that Jesus when He was in the flesh, in the world, had taught that the wife should not depart from her husband, nor the husband from the wife. Here are his words: "But unto the married, I give charge, yea not I but the Lord, that the wife depart not from the husband," etc. I Cor. 7:8-11. Then he quotes from the Lord Jesus.

Of course Jesus did not have occasion to discuss the marriage of a believer to a heathen, and so Paul can not and does not quote Him as to this. But such a condition did arise when the gospel was carried to the heathen, and one of the parties of the marriage became a Christian and the other did not. This matter Paul was asked about and he answered it.

When he says: "But to the rest say I, not the Lord," he does not mean to say that he is merely giving a personal opinion without the direction and inspiration of the Spirit of God. He means only that Jesus did not have anything to say on this subject, just as He did not say anything about many matters of which Paul wrote. Jesus said, "I have many things to say unto you, but ye cannot bear them now. Howbeit when the Holy Spirit is come he will guide you into all truth." Far from saying that he is merely giving his own human opinion, Paul says in this very connection, "I think that I also have the Spirit of God," just as Jesus had promised.

Other passages in this same Epistle bear out the truth of what we are here saying. For example, Paul begins this letter to the Corinthians by saying, "Paul, called to be an apostle of Jesus Christ through the will of God." He claims divine authority for what he writes.

And again in 1 Corinthians 14:37 he says, "If any man thinketh himself to be a prophet, or spiritual (spirit led), let him take knowledge of the things which I write unto you,

that they are the commandment of the Lord." Along with this put the words of Peter, Second Epistle 1:20—"For no prophecy of scripture is of private interpretation (did not originate with the writer). For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." The Bible is not spotted, nor ring streaked and speckled.

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CHINA AND HER PEOPLE CHINA'S NEW WOMEN

By T. W. Ayers
Retired Missionary

The Chinese have this proverb: "A woman with talent is virtuous." This proverb to the old China was the ideal in dealing with women. This led them to see to it that woman was given no chance of securing an educa-



DR. T. W. AYERS from her neighbors. She was not to have an interest beyond things that were connected with her own family. All this was necessary to keep her the obedient virtuous woman she should be.

These prohibitions seem to make a dark picture for the woman of China, but her lot is far from being as hard as many people in the West have believed it to be. She does not have to do the hard manual labor that women in some other countries do. She does the ordinary work of a housewife—cooking, sewing, having the care of the children. The privations mentioned do not keep her from having a voice in the affairs of the household, and she is able to hold her own with the men in the home in any argument which may arise as to the affairs of the home.

Many have heard the story of the rich Chinese man who wanted to know who were really the rulers in the homes in his village. To settle this problem he purchased several fine donkeys and an equal number of fine roosters, and instructed a trusted servant to take these and go and knock at the gates of the villages and ask who ruled in the home. If a woman ruled he was to leave a rooster; but if a man ruled he was to leave one of the fine donkeys. In answer to the knock at the first gate the mother-in-law appeared, and in answer to the servant's question as to who ruled in her home, she promptly answered: "Of course I do." The servant man left for her a rooster. At

GOOD NEWS FOR ASTHMA SUFFERERS

If you suffer from choking, gasping, wheezing, recurring attacks of Bronchial Asthma, here is good news for you. A prescription called **Mendaco** perfected by a physician in his private practice contains ingredients which start circulating through the blood within a very short time after the first dose, thus reaching the congested Bronchial tubes where it usually quickly helps liquefy, loosen and remove thick strangling mucus (phlegm), thereby promoting freer breathing and more restful sleep. Fortunately **Mendaco** has now been made available to sufferers from recurring spasms of Bronchial Asthma through all drug stores and has proved so helpful to so many thousands it is offered under a guarantee of money back unless completely satisfactory. You have everything to gain, so get **Mendaco** from your druggist today for only 60c. The guaranteed trial offer protects you.

the next gate the man of the house answered the knock at the gate, and in answer to the servant's question he said of course he ruled. The servant then explained the directions given him by his master, and said that he could make his selection among the donkeys. After looking them over carefully he could not decide which one to take, and said to the servant, "Just a minute until I can get my wife to come and make the selection." He got a rooster. On and on went the servant with his donkeys and roosters, until all the roosters had been given away, and he returned to his master bringing back all the donkeys. This old story gives a pretty clear picture of the influence of woman in the home.

Yes, even before the reforms in China, to better the condition of woman, the Chinese uneducated woman held her hand with the men and making household decisions.

I remember my old Chinese teacher once asked me if the men in America are afraid of their wives, as are the men in China? What do you guess was my answer?

In speaking of the influence of women leads me to think of the Empress Dowager, who entered the Manchu palace as a concubine, and, who became, with the exception of Catherine of Russia, the most powerful woman ruler the world has ever known. I was in China during the latter part of her reign, and it was a great surprise to me to hear that even the great war lords feared her to the extent that they trembled when in her presence. The "Old Tiger," as she was known, had a powerful temper, and when in her wrath she spoke, all China trembled.

It was in 1901 that the Chinese government, under the leadership of Empress Dowager, started the crusade to give woman equal rights with men educationally, socially and economically. But this was just a crusade to do for women what the Christian missionary has been doing for years. As far back as 1839, a Southern Baptist missionary woman, Henrietta Hall Shuck, opened the first girls' school in China. As Christianity spread among the Chinese, so did this innovation of Mrs. Shuck spread. Wherever Christian missionaries were to be found, a girls' school was found, and these schools produced some of the great women of the world. Among these was Mrs. Chiang Kai-Shek, believed by many to be the greatest living woman in the world. Then there are her two distinguished sisters. Many other great women came out of these schools who came to America and secured their college degree. Among these are to be found Dr. Mary Stone, Dr. Ida Kahn, and many others who have won distinction as doctors, nurses, teachers and writers.

Prior to 1901, there had been no public school system in China; but the edict issued by Empress Dowager in 1902 called for a public school system fashioned after that of the United States, except that it made no provision for the education of girls. This omission led to a demand by prominent women in China that it be corrected. The Empress Dowager, who had recently returned after her flight from Peking after the failure of the Boxer rising, was frantically trying to hold her rule by calling for reforms in which she did not believe, was quick to seize the opportunity to

A FAITHFUL SERVANT

Rev. L. A. Roebuck, who has devoted forty-seven years of consecrated service to churches, is now in his 81st year at his home near Providence in Attala county. He was ordained at Doty Springs March 8, 1896 by Elders John Ray and H. M. Whitten.

He has been a pastor to the following churches: Doty Springs, Providence, Ebenezer, Center, Beulah, Jerusalem, Williamsville, Berea, Bear Creek, Carson Ridge, Harmony, Pilgrim's Rest, Pleasant Ridge, Choctaw county Hopewell, New Zion, Mt. Pisgah, Winston county Oak Ridge, Union Ridge, Neshoba county Oak Grove, Leake county Salem, Newton county Mt. Pleasant, Goodhope and Liberty.

RHODE ISLAND BAPTISTS URGE CHURCH PARTICIPATION IN PEACE PLAN

Providence, R.I.—(RNS)—Church participation in a post-war international peace program was urged in a resolution unanimously adopted here by the Providence Association of the Rhode Island State Baptist Convention.

"As Christians," the resolution asserted, "we should take an active share in formulating policies of the world following the present conflict."

order that schools be opened for the education of girls; and she also included in this order another reform by saying that no girl with bound feet would be allowed as a pupil in these schools. So here we have the first recognition of the right of girls to an education given by the government.

After China had been declared a republic, all government schools from the primary grades to the university, were made co-education, and now boys and girls sit in the same class rooms and are taught by the same teachers. This change for China is not less than wonderful.

In its decision to have co-education, the government went ahead of the mission schools, which were the only schools in China for girls. A majority of the mission schools have not fallen in line with the co-educational movement. Some have, but the majority yet have separate schools for boys and girls.

The curriculum in these new schools and colleges is similar to ours in American schools. Four years are required for the lower primary grade, three for the upper primary, four for the middle schools, and then the pupil can enter a normal school, or can spend two years in a preparatory school and enter a university, where five years are required for graduation.

Not only did this reform seek to give woman the same opportunity to obtain an education as given to men, but to give her her rightful place socially and economically. It was intended to produce a new type of womanhood in China.

The result of this reform movement is that women have come to the fore in the professional, political and economical life of China. Many have gone abroad to study. They are active in the Student Movement, leaders in many lines of industry, active in the Woman's Christian Temperance Union and are often found making public addresses to men and women against the liquor traffic.

Linn church, Sunflower county: The Training Union enrollment for the month of October has increased from 69 to 90.—Mrs. J. A. Pipkin.

Answers To Know Your Bible

Feature on Page Twelve.

1. (Last king to reign): Solomon was the last king. He was famed for the building of the first Jewish temple.

2. (Most valued crops): They were the olive and the fig trees, as described in Judges 9:9-11.

3. (Name of woman): Her name was Deborah, and her activities can be found in Judges 4:4-14.

4. (Old Testament money): This money was not coined, but measured by weight. The money known as "talent" was a weight of gold, that known as "gold talent" being worth (in today's value) being estimated as worth \$29,000; and that of the "silver talent," as being worth from \$1,940 to \$2,176.

Congratulations to New Mexico Baptists, Secretary Harry P. Stagg and all concerned! New Mexico Baptists have paid off the last of their state debt.

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You may not know it, but, in your own kitchen, and in just a moment, you can easily prepare a really surprising relief for coughs due to colds. It's old-fashioned—your mother probably used it—but for real results, it can't be beaten.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. No cooking needed. No trouble at all. Or you can use corn syrup or liquid honey, instead of sugar syrup.

Then get 2½ ounces of Pinex from any druggist. This is a special compound of proven ingredients, in concentrated form, well known for prompt action in throat and bronchial irritations.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid cough syrup, and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

It loosens the phlegm, soothes the irritated membranes, eases the soreness, makes breathing easy, and lets you sleep. Try it, and if not pleased, your money will be refunded.

RUGGED ENGINEERS FIND TIME FOR CHURCH IN ETO

Headquarters, European Theater of Operations: The American soldier in the European Theater doesn't need a fancy church building in which to worship God.

Provide him with a chaplain and if he is a member of the Engineers, he'll provide the church and the altar, scare up the benches for pews and even pick a few field flowers for altar decoration. Provide a little organ music and he will fill in for the choir. He'll admit that his singing isn't up to par, but his heart is in the psalms he sings.

The Engineer soldier is not a particularly religious individual but he does go to church, says Chaplain Charles E. Steves, of Plymouth, Michigan. Most of these men put in ten-hour days before they can take off to attend worship. Sunday is another work day to most Engineer outfits which are laboring seven days a week to knock out the Axis with an impressive array of airdromes, depots and roads.

In most Engineer units church services are held in the late afternoon or evening. Engineer soldiers rise early, 5:30 a. m., to be exact, and can't go to church in the morning. Special arrangements have to be made to accommodate them on Sundays.

Church time comes and these hard working Engineers haven't time to change into clean clothes so they come in their fatigue, covered with the day's accumulation of sweat, grime and cement. They come armed, too, carrying their nine pound Garands and lighter carbines. Some swagger into church with pistols on their hips, adding a western touch to the rough and ready atmosphere in which the Engineer soldiers constantly live.

Church services are held wherever a roof can be provided and sometimes where there isn't one. Some services are held out in the open under a sky blue canopy with but a few trees camouflaging the worshipers. Tents, recreation rooms and Nissen huts usually house most of the church services for Engineer units.

The usual religious background of the church is missing. There are no stained glass windows, pews, raised altars, tapestries or the traditional choir. Altars usually consist of a table borrowed from the mess hall or a few boxes hurriedly arranged.

HOW TOBACCO KILLS

Let me tell you how tobacco kills. Smokers do not drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. They do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else—pneumonia, heart disease, or what not.

In other words, tobacco kills indirectly and escapes the blame. What killed General Grant? Cancer. But what caused the cancer in his throat? Smoking caused it. General Lee could not get Grant, but tobacco got him.—Luther Burbank.

PRESIDENT HELPS SOLDIER KEEP CHURCH ATTENDANCE RECORD

St. Louis—(RNS)—Cpl. Roland Daab was home—on furlough from the army—on a recent Sunday to help celebrate a family churchgoing record at the St. Paul Evangelical Church.

The day marked the twenty-fifth anniversary of the Daab church attendance record. With his sister and brother, Cpl. Daab has attended Sunday school for 1,300 consecutive Sundays.

Shortly after he was inducted into service in November, 1942, Cpl. Daab wrote to President Roosevelt, expressing fear that his record might be broken by the demands of military duty.

He said the President wrote to army authorities "that nothing was ever to interfere with my attending religious services; that I would be entitled to go every Sunday while in this country, and, if in combat, the right for me to hold my own worship would be recognized."

Cpl. Daab, 29, is with a medical corps unit attached to the army air forces carrier command.

THEOLOGICAL SEMINARIES IN GERMANY FACE CRISIS

Geneva—(By Wireless, RNS)—Theological seminaries in Germany and several of the occupied countries are facing a crisis and present conditions offer no solution to the problem, church circles here report.

In Germany, attendance at theological seminaries is virtually impossible since party members are not permitted to study theology and students have been forced to enter the party.

In Holland and France, theological seminaries are said to be deserted because so many students have been forced to work in Germany and many others are in hiding.

THE JOURNEY'S TRIUMPH

Of darkest night begets the brightest day,

With glories that exceed our fairest dream;

Brings joy sublime, remembered oft for aye,

And crowns that on the victor's brow doth gleam.

Fearless intrepid souls all dangers face,

Their obstacles are hazards overcome;

Rest and repose—they scorn the lazy pace—

And count their scars as trophies they have won.

Earth's rarest gems are out of hottest flame,

The seven-fold fire removes the dross from gold;

Press on ye saints and strive for heaven's fame,

Triumphant faith will make you strong and bold.

ERNEST O. SELLERS,
Baptist Bible Institute,
New Orleans, Louisiana.

The Sunday school State Mission offering at Clinton was \$92.50.

GOOD SONG BOOKS IMPORTANT

By Carl Kosanke

Now, while most churches seem to be blessed with ample funds, would seem to be an opportune time to invest in an adequate supply of good song books. A rural church recently reported a treasury balance of over seven hundred dollars and at the same time their hymnals, though of a good selection, were ragged and far insufficient in number.

No doubt a similar situation exists in many churches. Rarely does one find a church that has an adequate number of song books. Perhaps one reason is, the members have carried so many of them home. Churches can economize on hymn books to their own detriment. Ragged song books, insufficient in number, are not conducive to good congregational singing. On the other hand, plenty of attractive books invite participation. There should be at least one hymn book for each two persons. If the auditorium seats 500, then 250 hymnals are not too many.

Another poor way to economize is to buy limp-back books. Churches can preserve the looks and extend the life of hymnals considerably by providing well constructed book racks, or gathering the books after each Sunday and stacking them carefully on a table near the entrance where they can be handed out again as people enter.

Great care ought also to be exercised in selecting song books. Baptist churches as a rule have been strict about using the literature published by and for our denomination, but we have not been so careful about our song books. Consequently an amazing variety of song books are being used in our churches, some of which contain songs that teach plain heresy, to say nothing of many far-fetched, sentimental and unscriptural ideas. It is easy for people to sing themselves into erroneous ideas and beliefs. Someone has said that the average church goer gets more of his theology from the hymn book than from the Bible. If that is only half true it behooves us to be very careful about the choice of a song book. For the same reason that it is wise for us to stick by the literature published by our Sunday School Board for our Sunday schools and Training Unions, it is wise for us to stay by the song books published by our own denomination.

The power and possibility of the hymn book in teaching religion has not been fully taken into account by most churches as yet. Let us magnify the position of the hymn book in our churches.

MEN WITH MUSICAL TALENT SERVE AS CHAPLAINS' ASSISTANTS

More than 150 enlisted men possessing musical talents are now serving in the U. S. Navy as Chaplains' Assistants, or Specialists (Welfare), a rating established in April, 1942. The Chaplains' Assistants organize and direct station choirs and orchestras, play the piano or organ for religious services, and act as the chaplain's right-hand-man in the office. They may also distribute books and magazines to the sick, read proof on the station newspaper and mimeograph the programs for the next Sunday's service. Nearly two dozen Chaplains' Assistants are stationed outside the continental limits of the United States, at Naval activities where large numbers of men and officers must be served by a limited number of chaplains.

BAPTIST BIBLE INSTITUTE WILL CELEBRATE SILVER ANNIVERSARY

The Baptist Bible Institute, New Orleans, La., will celebrate its Silver Anniversary Dec. 1, 1943. The Southern Baptist Convention, in session in New Orleans in May, 1917, approved the proposal to organize this Institute, instructing its Home Mission and Sunday School Boards to cooperate with other interested groups in carrying out the proposal.

Dr. B. H. DeMent, who was chosen as the first president of the Institute, presided over its opening session Oct. 1, 1918. The Silver Anniversary celebration will be held in connection with the inauguration of Dr. Duke K. McCall as the third president of the Institute. The combined program will feature the following:

Dec. 1, 8:00 p. m., Denominational Hour.

Dec. 2, 10:30 a. m., Alumni Hour.

Dec. 2, 8:00 p. m., Inauguration of Pres. McCall.

TOO MANY 'SPECIAL' SUNDAYS, SAY BRITISH CHURCHMEN

London (By Cable, RNS)—Uneasiness at the increasing number of Sundays celebrated in Great Britain as special occasions is voiced in letters to the London Times from two prominent church leaders.

The dean of Winchester, Dr. E. G. Selwyn, approves national days of prayer, but deprecates such occasions as Farm Sunday and Battle of Britain Sunday. He writes:

"We are in some danger of losing our sense of proportion and of falling into confusion. The changing needs, events, and hopes which make up the nation's war experience are never absent from the church's services and figure each Sunday, and, indeed, each day, in its prayers and thanksgivings.

"The church's primary duty, moreover, is to bear witness to an unseen and spiritual order, which offers to men, in this Christian view, the deepest of all sources of strength, and this is brought out in various ways in the calendar."

WE WANT A TOUCHDOWN!!!

Lawson H. Cooke

Many a game has been lost in the last few minutes of play, and with the ball right up against the goal line. On the other hand, games have been won under the same circumstances. Everything depends upon the grit, the determination, the precision and the coordinated power of the team.

Southern Baptists are today in this telling position. Up to this time, the team has played a brilliant game. Notwithstanding, we are trailing by one hundred thousand dollars, with only two months of playing time left. The next play means we win or we lose. We are in easy scoring position, but a fumble now will cost us the game.

Signals—"Debt-Free in '43"—have been called! The ball has been snapped!!! Let's go, team!!! We want a touchdown!!!!

Those who believe in Christian education as it should be—CHRIST in education—may help perpetuate such education by translating their beliefs into generous contributions to the Blue Mountain College endowment fund.